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Census of India, 1931

VOLUME XXIV

JAMMU & KASHMIR STATE

PART I—REPORT

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INTRODUCTION

1. Past Censuses.—Leaving out of calculation the crude enumeration attempt of 1873 which yielded unreliable results, the first Census of the State excluding the Frontier Illaqas was taken in 1891 synchronously with the rest of India although it substantially fell short of the Indian standard both in respect of the statistical data and the descriptive material. The Census of 1901 was again no better as it failed to effect any appreciable improvement on its predecessor on account of scant attention which it received. The honour of being called the First Regular Census of the State was, no doubt, reserved for the 1911 Census when the operations were conducted in strict and punctilious conformity with the Imperial rules under the supervision of a whole-time lent officer who collected detailed first-hand information about the country by undertaking extensive tours. 659x

The results of his untiring efforts and zealous labours in the cause of the State Census are embodied in the Census Report of 1911 which is one of the most comprehensive and valuable documents on the subject. This was followed by the Census of 1921 which also precisely followed the lines laid down by the Government of India Census authorities.

2. Present Census.—The present report embodies the results of the fifth ordinary Census taken on the night of the 26th February 1931, which in reality is the third regular Census of the State. The Census operations of 1931 have from start to finish synchronized with the rest of India by conforming in all its essentials to the standard instructions issued by the Census Commissioner for India for the various stages of the Census. This report accordingly forms a part of the All India Census Volumes issued under the general editorship of the Census Commissioner for India who has assigned to this volume the 24th number in his Census series. The report is divided into three parts—Part I being the main report with subsidiary and marginal tables, Part II containing the Imperial and State tables, and Part III being the final Administrative Report of the Census operations. Besides these village tables have also been printed in vernacular to give at a glance the population of each village by religions as also the number of inhabited houses. A complete account of the method and procedure followed in bringing to successful completion the various important stages of the 1931 Census will be found in the Administrative Volume (Part III) which being mainly intended for the technical guidance of the future Census Officer is not of sufficient interest or utility to the general reader of the Census Reports who at the most requires a very brief description of the various stages of the Census to enable him to understand as to how the thing is done. The following paragraphs have therefore been inserted in this introduction just to give our readers a birds-eye-view of the practical stages of the operations. If any reader is not satisfied with this brief account he would be well advised to refer to the Administrative Volume.

3. Census Divisions and Agency.—The Census office was started on the 21st of February 1930 by Rai Bahadur Lala Tulsi Ram (formerly Finance Minister of His Highness' Government) who was designated as Officer on Special Duty and was given a Secretary in the person of Pandit Hira Nand Raina, B. Sc., LL. B., formerly Secretary to the Minister for Development. 647

Besides the Census the Rai Bahadur was entrusted with various other important duties viz., Private Domains' assimilation, the Investigation Committees' work and the settlement of the pending Public Works cases of the Domains. During his eight months' connection with the Census Department he also officiated for the Home and Judicial Minister for three months and the Public Works Minister for a month and a half.

Just on the eve of the commencement of House-numbering stage at the end of Asauj 1987 the Rai Bahadur reverted to his permanent service under the

647 Indian Government and the Census Department was placed under the control of Rai Bahadur Pandit Anant Ram, B. A., Settlement Commissioner, and the designation of the Secretary to the Officer on Special Duty was changed into that of Assistant Census Commissioner.

x659 Soon after the starting of the office a Census Regulation was enacted to arm the Census agency with necessary powers for the taking of the Census. Next came the preparation of the general village register containing the number of villages and hamlets together with the number of inhabited houses in each which was followed by the division of the entire country into fifteen Census districts each under District Census Officer which office was filled by the Wazirs Wazarat in the districts, the Municipal Presidents in cities and the Political Agent in the Political Illaqas in Gilgit. In the tahsils the operations were conducted by the Tahsildars who had under them the Charge Superintendents, Supervisors and Enumerators exercising control over their respective units—the charges, circles and blocks. A block contained upto 50 houses, a circle comprised 10 to 15 blocks and a charge included a number of circles. All these jobs were manned by voluntary workers both official and non-official—the enumerators being generally recruited from the ranks of private gentlemen, school teachers, village Lambardars, forest guards and students. The bulk of supervisors was supplied by the Patwaris while the Charge Superintendents were selected from amongst the Girdawars, Naib-Tahsildars, Forest Rangers, Inspectors of Police, Sericulture and Customs Departments. With the exception of the workers of the Political Illaqas for whose remuneration Rs. 800 were got sanctioned at the instance of the Political Agent, Gilgit, no remuneration was paid to the Census workers most of whom were, however, granted Census Certificates for meritorious services.

4. **House-numbering and Training of Census Staff.**—After the correct preparation and check of the general village registers and the delimitation of Census Divisions the next step was the numbering of houses and preparation of house lists which was completed on the 10th of November 1930. In the cities of Jammu and Srinagar as also in the town of Sopore which had a Municipality at the time of the house-numbering, permanent house-numbering was carried out by nailing to the outer door of each house black iron plates bearing white Census house-numbers. After the house-numbering, training was imparted to the Census agency to equip them for the work of preliminary enumeration. The instructions poured from the Census Commissioner to the District Census Officers whence they filtered down to the Charge Superintendents, Supervisors and from the Supervisors to the Enumerators. Census Conferences were held at all principal centres where the object of each column and the correct method of filling it were explained to the workers to elliminate errors as far as practicable.

5. **Preliminary Record.**—The preliminary enumeration work was started on the 1st of January 1930 and completed on the 1st of February 1931. In the Mufassil this work was mostly done by the Patwari-Supervisors (instead of enumerators) who in some cases wrote up the entire number of the enumeration books of their circles during the first fortnight, leaving only the record of fresh arrivals and deletion of absentees to the enumerators. The first twenty-five days of the month of February 1931 were reserved for check and correction of the preliminary record and this period was one of the greatest activity for the Census officers. The entries were scrutinized by the Supervisors and the mistakes coming to the notice of the Census authorities were circulated through inspection notes to the Census agency to enable avoidance of similar pitfalls in other districts. During this period of 1½ months the Census Commissioner toured extensively throughout the Kashmir Province while the Assistant Commissioner covered a number of tahsils of the Jammu Province to impart first-hand instruction and afford authentic interpretation of doubtful points.

6. **Actual Census.**—The final enumeration or the actual Census was taken on the night of the 26th February 1931 between 7 P. M. and 12 P. M. when the enumerators visited each house to verify the record of the preliminary enumeration. Ordinary movement was restricted by previous issue of a proclamation asking people not to fix this date for any festivals, ceremonies or weddings and stay

awake in their houses with a light till the enumerator had visited them. Special enumerators posted at the principal outlets and inlets of the cities and at the principal crossings did not allow anybody to pass unless he was enumerated and granted a pass. Special arrangements for Census of cantonments, railway areas, boat population, camping grounds, cart stands on roads, hotels, and sarais etc., were also made to make the Census as accurate as possible. The Census of distant localities whose totals could not reach within the prescribed time was arranged a few days prior to the 26th of February 1931, but special care was taken to keep the number of such non-synchronous localities as small as possible.

7. **Attitude of the People.**—The people in general extended close and cordial co-operation at the present Census by readily supplying all the information demanded of them and the fact that although a Census Regulation was duly enacted no occasion arose for its enforcement, is sufficient testimony of the friendly attitude and good will of the public.

8. **Provisional Totals.**—After taking the final Census the enumerators of each block met their Supervisors on the morning of the 27th February 1931 at an appointed place to prepare the enumerators' abstract for each block giving the number of houses and the total of persons male and female residing in the block. From the block abstract was forthwith compiled the circle summary with the utmost care and precaution by getting the totals of each block worked up independently by different enumerators. The circle summaries were personally taken by the Supervisors to the Charge Superintendents concerned at a previously fixed centre with the greatest possible expedition where the charge summary was prepared and checked by independent totalling. The Charge Superintendents despatched these to the District Census Officers who telegraphed the district totals to both the Census Commissioner for India and the State Census Commissioner. The first telegram containing the totals of the whole State was sent up to the Census Commissioner for India on the 4th March 1931—one day earlier than in 1921. The efficiency of the arrangements made and the accuracy of the totals collected can be judged from the fact that the provisional totals (3,645,339) fell short of the final totals (3,646,343) by 1,001 persons only yielding a difference of ·028 per cent. or 28 persons per lac of population.

9. **Abstraction and Tabulation.**—Soon after the despatch of final totals two Tabulation Offices were opened—one at Jammu and the other at Srinagar, and the work of abstraction and tabulation comprising three distinct stages was commenced. During the first stage of slip-copying the entries of the Census schedules were copied on small slips of different colours bearing different symbols to distinguish between different religions and civil conditions. This was followed by sorting, which required sorting and counting of slips for extraction of material for the Imperial and State Tables. At the third stage of compilation the entries on the sorters tickets were posted in the compilation registers wherein the district, provincial and the State totals were struck for putting the tables in the final shape.

All these stages occupied about eleven months, from the 10th of Chet 1987 to the 15th of Phagan 1988, when on the exhaustion of the budgetted grant the Tabulation Offices were closed, the pending compilation work being taken over by the Direction Office for completion.

10. **Special Enquiries.**—The unemployment of English educated persons and sex constitution of the families and the fertility of marriage were the special enquiries undertaken in conjunction with the Census by the circulation of separate schedules which required separate copying, sorting and compilation. The economic enquiry though originally intended to be conducted through the Census staff was subsequently dropped under orders of His Highness' Government, and the ethnographic enquiry proposed by the Census Commissioner for India during the closing months of the Census could not be undertaken for want of time and expert medical staff.

11. **Subsidiary Tables.**—The Subsidiary Tables exhibiting the statistical data of the Imperial Tables in proportional figures lending to prompt and correct

x659 appreciation of the results were prepared by the Direction Office which had also to prepare the various marginal tables, maps and diagrams. For this additional work a bonus of Rs. 400 was distributed amongst the clerks of the Direction Office.

12. **Report Drafting.**—The drafting of the Census Report was taken in hand in the month of Bhadon 1989 and completed before the 15th of Magh 1989, the whole work occupying slightly over five months. Instead of receiving handy notes of decennial departmental activities for use in connection with the preparation of this report some of the departments sent us their whole volumes of annual administration report files for the first ten years transferring to our shoulders the labour of culling out the necessary materials.

13. **Cost of the Census.**—The total cost of the 1931 Census as shown in the statement appended to the Administrative Volume amounts to Rs. 149,508 only out of which Rs. 15,698 and Rs. 433 are recoverable from the Jagirs of Poonch and Chenani respectively being the proportionate share of the cost of Census operations of the Jagirs concerned which were borne by the State from start to finish. The incidence of cost per mille of the population works to Rs. 41 against Rs. 44 of the 1921 Census. In case Rs. 14,000 spent on printing which was got done at the Government Presses were also deducted on the analogy of all other Government Departments none of which pays a penny to the Government Presses for printing charges the total cost falls down to Rs. 135,508 on the basis of which the cost per mille works to Rs. 37 *i. e.*, Rs. 7 less than that in 1921.

In making this deduction we are supported by the instance of the Cochin State which has excluded the printing charges from their cost as is evidenced by the following extract from the Cochin Census Administration Report :—

> "This does not include the cost of the forms, reports etc., printed at the Cochin Government Press which is debited to stationery and printing".

It is indeed highly gratifying to record that the present Census has been able to show substantial decrease in expenditure in spite of the considerable increase in work as compared with 1921. Against 24 tables (22 Imperial and 2 Provincial) of 1921 the present Census has 39 tables (20 Imperial, 8 State and 11 Fertility) besides the much larger volume of the report.

The present Tables Volume having 337 pages beats its predecessor by over one hundred pages of print while the printed matter of the Report Volume occupies 340 pages against 216 of the 1921 Report. The bulk of both these volumes therefore exceeds the 1921 Reports by about 225 pages which viewed along with the decrease of Rs. 7 in cost of Census per mille of population discloses no mean achievement of the present Census. The Census Superintendent of Cochin State is not far from truth in styling the work of 1931 as almost double that of 1921.

000 This could not have been possible without the genuine and whole-hearted co-operation of the District Census Officers and Municipal Presidents on whom devolved the responsibility of conducting the Census in their respective districts. To them as also to the large bands of honorary workers under them—the Charge Superintendents, Supervisors and Enumerators—we offer our sincerest thanks for the devotion of their precious hours and energies to the Census work. It was the close and cordial co-operation of all the workers, official and non-official, that enabled the successful completion of the Census operations. It is indeed a pity that financial stringency did not permit a substantial recognition of the services of the workers by grant of cash rewards. Still good work was not allowed to go unnoticed and appreciation was all the same conveyed through grant of Census Certificates as a token of meritorious service rendered to His Highness' Government. These certificates besides being emblems of loyalty serve as good recommendation for obtaining paid temporary service in the Tabulation Offices of the next Census as the Census authorities prize the Census experience among subordinates much above their academic qualifications.

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In this connection the name of J. H. Todd Esquire, Political Agent, Gilgit, who was in charge of the Census operations within the Political Illaqas of Gilgit is deserving of special mention as it is through his commendable efforts that the present Census has been able to place before the public greater details of these less-known regions which hitherto used to be enumerated on a Special Simple Schedule consisting of only three or four columns bearing name, religion and sex of the enumerated. He is the first District Census Officer of these Illaqas, who enumerated the population on the Ordinary Census Schedule with its complicated columns for which we are highly indebted to him.

The Central Office which co-ordinated the activities of the various District Offices and directed the operations had to bear the brunt of the strain, and the pressure upon the Tabulation Offices which had to copy, sort and compile the statistics, was by no means a small one. It is really a great pleasure to record that almost all extended co-operation to the best of their ability although the names of Mr. Raja Ram, B. A., Office Superintendent, Lala Charan Das, B. A., Tabulation Officer and Mr. Raghunath Das Kohli, B. A., Inspector, are deserving of special mention. Mr. Raja Ram, B. A., as Superintendent Central Office was very helpful in all the three stages of the Census operations while Mr. Kohli assisted both on the clerical and the executive side. L. Charan Das spared no pains in extracting the maximum output from the huge establishment of the Tabulation Office Jammu and thus contributed in a large measure towards economy in expenditure.

Our indebtedness to Mr. J. Sharma, Superintendent and the Staff of the Ranbir Government Press Jammu, which printed almost the entire Census requirements from beginning to end, is really great as through their zealous labours and genuine co-operation good deal of savings have been effected.

The Jail Press Srinagar was in no way wanting in co-operation whenever requisitioned.

For the supply of information pertaining to the decennial activities of the various Government Departments which is embodied in the opening chapter of this report, we are highly obliged to the Departmental Heads of His Highness' Government.

We are at the same time deeply grateful to V. N. Mehta Esquire, M. A., Bar-at-Law, I. C. S., the Honourable Revenue Minister of His Highness' Government, who always extended prompt and favourable consideration to the proposals of the Census Department.

The debt of our obligation to Dr. J. H. Hutton, Census Commissioner for India, for the guidance received during the entire course of the operations is indeed inestimable as none else than ourselves is more conscious of the pains and trouble which the Doctor had to undertake for our sake in checking the huge mass of the tiresome statistics and reviewing the unending pages of the dozen chapters of the Report Volume.

No Census Officer can close his report without reflecting on the great help which he has obtained by the consultation of the almost inexhaustible store of previous works and records of the Census. So far from claiming originality the authors regret that they had not enough time to derive the maximum good from the treasure-house available to them to embellish their report. In the preparation of their report they have frequently consulted the Census Reports of India as well as those of the Provinces and the States and are greatly indebted to the great brotherhood of Census authors from whom the report has taken many useful suggestions and hints.

DATED JAMMU:
The 15th March 1933.

ANANT RAM,
Census Commissioner.

HIRANAND RAINA,
Assistant Census Commissioner.

[R1]

REPORT

ON THE

CENSUS OF JAMMU & KASHMIR

1931.

CHAPTER I

DISTRIBUTION AND MOVEMENT OF POPULATION.

131 1. The big patch of yellow lying upon the top of the pink map of India (between 32·17′ to 36·58′ North Latitude and 73·26′ to 80·30′ East Longitude) represents the territories known as the Jammu and Kashmir State which originating upon the northern borders of the great Punjab plain stretch extensively northwards to the meeting point of the three empires of Britain, China and Russia. Situated on the north-western extremity of India the State occupies a unique position in the Political Geography of the Indian Empire forming a part of the Frontier of India controlling as it does a boundary line of several hundred miles of Frontier touching Tibet, Chinese Turkestan and Russian Turkestan from which countries it is securely isolated and protected by several chains of parallel Himalayan Ranges whose snow-covered peaks render foreign ingress very difficult if not altogether impossible. It is bounded on the north by the Pamirs (the "Roof of the World") and Chinese Turkestan from which it is completely segregated by the eastern off-shoots of the Hindu Kush and the Mustagh or Karakoram mountains which lend an opening into the interior of the Eastern Turkestan through the Karakoram Pass at a height of 18,000 ft. above sea level and own Mount Godwin Austin the second highest peak of the world having an altitude of 28,265 ft. above sea level. The eastern and the western boundaries of the State are made up by the Chinese Tibet and the North-Western Frontier Provinces respectively while on the south it is bounded by the Punjab districts of Jhelum, Gujrat, Sialkot and Gurdaspur, the Chamba State, Spiti and Lahol.

659 In no country of the world are there such magnificient masses of the[1] snow-covered mountains rising to heights before which the Alpine giants will simply dwindle into insignificance.

2. **Natural Divisions.**—The dismemberment of a country into smaller administrative units such as Provinces, Districts and Tehsils being chiefly based on administrative and political considerations does not always provide a satisfactory basis of division for proper presentation and sound analysis of demographic statistics essential requisites of which demand comparison of like with like and scrupulous avoidance of wide generalisation.

Another mode of division of a country would be to partition it into regions possessing more or less similar characteristics based on the similarity of the soil or geographical, geological or meteorological conditions. For the purposes of Census the essential characteristics of physical conformation, climate and rainfall which influence to a very considerable degree the character, distribution and

[1] [Errata: delete "the"; cf Errata Sheet, p. 229, category 116 -- Analyst]

659 standard of living of population in general, and of India (which is 80 per cent. agricultural, depending upon the mercy of timely monsoons) in particular would constitute a fairly good criterion for natural divisions.

But from the practical viewpoint neither of the above two criteria would by itself be sufficient as the presentation of results merely by the natural divisions will defeat the very objects for which a Census is taken by the Government who want to know the distribution of people and their condition in each administrative unit of the country to enable their provincial Governors, District officers, and Tehsildars to take necessary steps for the improvement of conditions in their respective jurisdictions. Experience has shown that it is always wiser to steer the middle course and accept a compromise between the two criteria by following both the methods in exhibiting the conclusions of the Census. The facts should therefore be stated by administrative divisions and the theory based on natural divisions whenever possible. Nowhere is the task of formation of natural divisions fraught with greater difficulties and complications than in the Jammu and Kashmir State where vicissitudes of climate and rainfall and variation of altitude are so pronounced that it is well nigh impossible to find fairly large tracts possessing homogeneous characteristics to enable sound grouping into distinct natural divisions. Not to say of homogeneity of physical features in a province it is rather difficult to find a district possessing same characteristics throughout. Speaking of the Kashmir Valley Sir Walter R. Lawrence has observed:—

> "Every hundred feet of elevation brings some new phase of climate and of vegetation and in a short ride of thirty miles one can pass from the overpowering heat to a climate delightfully cool, or can escape from wearisome wet weather to a dry and sunny atmosphere."

If these remarks are true of the great valley a level stretch of country, they are applicable with much greater force to the Frontier Districts having ranges with perpetual snows ensconsing within their folds a large number of valleys and places enjoying the driest climate in the world with practically no rainfall. In view of the aforesaid difficulties it would be futile to attempt any fresh classfication of the natural divisions of the State and consequently we adopt the scheme of Natural Divisions propounded by Fredric Drew Esquire, F. R. G. S., F. G. S., in his "The Jammu and Kashmir Territories" (a geographical account) published in 1875 A. D. with necessary modifications made by Khan Sahib M. Matiuzuman Khan, the Superintendent of Census of this State in 1911, to suit the special requirements of the Census. Sticking to the old divisions has the further advantage of judging the comparative values of the figures with a great degree of accuracy than would otherwise be possible.

131 **The Four Natural Divisions are** :—(*i*) *The Sub-montane and the Semi-mountainous Tract.*—This is partly plain and partly broken Kandi country skirting the mountain ranges of the Himalayan series, and consists of tehsils
133 Kathua and Jasmergarh of the Kathua district, the entire district of Jammu comprising Samba, Ranbirsinghpura, Jammu and Akhnoor tehsils, and tehsils
161 Bhimber and Mirpur of the Mirpur district. The southern portions of these tehsils bordering upon the Punjab districts of Jhelum, Gujrat, Sialkot and Gurdaspur possess fertile tracts growing rice, wheat, maize and other crops. This region has been designated by Mr. Drew as "The plain in front of the hills" through which flow the three great rivers of the Punjab namely the Ravi, Chenab and Jhelum as also some perennial streams flowing with sufficient water throughout the year. The irrigation of this tract is carried out partly by canals drawn out of the big rivers (The Ranbir Canal, the Upper Jhelum Canal, the Basantpur and the Ujh Canal) and partly by small *Zimindari Kuhls.* The Ranbirsinghpura tehsil is the most fertile tract in this region having the best soil and receiving sufficient water from the Ranbir Canal; while Samba is the poorest with sandy soil thirsting for water. The northern portions of the above tehsils called "Kandi" being located at a higher level 1,100 to 1,200 ft., has* stony and sandy soil where cultivation is meagre and uncertain mostly

*[Errata: read "have" for "has"; cf errata sheet, p. 329, category 116 -- Analyst]

depending upon timely rainfall. The population of this division consists of 7,12,456 souls and the area is only 2,606 square miles. 131 133

(*ii*) *The Outer Hills.*—This comprises the whole country of low-lying hills (called Sewalik or Sawa Lakh) in the south of the Pir Panjal mountains which partition the Jammu and Kashmir provinces and whose snowy peaks render the Kashmir valley inaccessible from the Jammu side during the winter months. Tehsil Basoli of Kathua district, the Riasi district, the Udhampur district and tehsil Kotli of the Mirpur district are all included within this belt which consists mostly of country 2,000 ft. to 3,000 ft. high, though in Bhadarwah and Kishtwar the hills reach a height of over 5,000 ft. 161

Excepting the fertile valley of Bhadarwah the country has only patches of cultivated areas spread between the hills covered with scanty and stunted forest growth which assumes larger and thicker proportions as higher elevation is reached where the pine and deodar forests form a great source of wealth to the State. Much of the mineral wealth of the State also lies buried in this part of the country and Reasi bids fair to play the role of an important metallurgical centre of the State in future. Although irrigational facilities are very scanty, being arranged by small *Kuhls* drawn from mountainous nallahs or springs, but the cultivation is greatly helped by the larger precipitation that this region is blessed with on account of its proximity to the high Pir Panjal mountains which compel the moisture bearing winds to deposit most of their aqueous vapour in this part of the country. There are fairly populous and well cultivated valleys among the mountains such as Poonch and Rajouri and in the valley of the upper Chenab are the valleys of Ramban and Bhadarwah. Rice and wheat are grown in some parts while maize is the staple food of the Illaqa. The area of this division is 9,795 square miles and population runs upto 1,075,985 persons.

NOTE.—The Division I and II constitute the entire Jammu Province.

(*iii*) *The Jhelum Valley.*—This includes all the three districts of the Kashmir Province having ten tehsils in all:— 631

1. Srinagar District ...	1. Srinagar,
	2. Anantnag,
	3. Kulgam,
	4. Awantipura,
2. Baramulla District ...	5. Baramulla,
	6. Sri Pratapsinghpura,
	7. Uttarmachhipura,
3. Muzaffarabad District ...	8. Uri,
	9. Karnah, and
	10. Muzaffarabad.

The seven tehsils of the Srinagar and the Baramulla districts constitute the Kashmir valley proper while Muzaffarabod‡district (of which only a few villages in Uri enjoy similar characteristics) has also been clubbed into this group to coincide with the administrative division; otherwise this hilly tract with insufficient cultivation and precarious agriculture would rightly fall within the Outer Hills Division. The mountains enclosing this tract have been termed as "The middle mountains" ranging on the average between 8,000 to 10,000 ft. in height although many of the peaks reach 14,000 to 15,000 ft. The valley 133 131

‡ [Errata: cf. category 116, p. 329 for corrections -- Analyst]

131 133 of Kashmir situated at over 5,000 ft. above sea level and the beautiful side valleys of Sindh and Liddar also belong to this division.

241 161 It is needless to speak here of cultivation in the valley which is very close and plentiful yielding abundant harvests of Shali (Paddy) the staple food of the Kashmiries. Irrigation is supplied by the *Kuhls* drawn from natural water courses fed by the surrounding snow-clad mountains. The valley is famous for the large variety of its fruits which are exported to the plains in ever-increasing quantities. Besides rice or paddy, maize, wheat and tilgogla also are grown while Trumba (Buckwheat) is grown on the higher regions in small quantity. The area of this division is 8,539 square miles and the population comprises 1,569,218 persons.

131 133 161 631 (iv) *The Indus Valley or the Tibetan and Semi-Tibetan Tracts.*—These form the central portion of the valley of the great river Indus, which taking its source at the Mansarowar lake in Tibet proper traverses the whole of the frontier region of the State running from south-east to north-west upto the bend round Nanga Parbat whence it assumes south-westerly course till it enters the sea after covering a total length of 1,800 miles from the source. Enclosed by Karakoram on the north and the central range of the Himalayas on the south this division comprises three-fourth of the area of the State but on account of its high altitude and highly mountainous and barren character maintains a population of only 288,584 people giving a density of 5 persons to a square mile. Except Gilgit the ranges in this Illaqa vary from 17,000 ft. to 22,000 ft. and in Ladakh there are vast deserts, *i. e.*, Linghsithang 1,6000 ft. and Kuenlun (17,000 ft. above sea). This includes the three separate administrative divisions:—

1. Ladakh District	... 1. Ladakh, 2. Skardu and 3. Kargil Tehsils.
2. Gilgit District	... Gilgit Tehsil.
3. Frontier Illaqas	... Hunza, Nagar, Yasin, Chilas, Ishkoman, Kuh-Ghizar, Punial Illaqas included in the Gilgit Agency.

133 The physical characteristics of the various portions of this country differ very widely and we have almost rainless and therefore dry and barren tracts of Ladakh on the one extreme and Baltistan and Gilgit with their lower hill sides and valleys verdant with orchards and corn fields on the other.

×162 241 The Ladakh tehsil is peopled by the Mongoloid (Tibetan) race who own allegiance to Budhism while Skardu and Kargil are inhabited by Muslims of Shia and Nurbakshi sects belonging to semi-Tibetan race called Balti. The cultivable area being very small and the rainfall very deficient agriculture is carried on by artificial irrigation with great difficulty and labour, and it is not unoften that terraced fields are reclaimed at the foot of the overhanging cliffs. The Ladakhi custom of polyandry keeps the small holdings intact as the joint family and common-wife system of the Budhists prevents fragmentation of holdings and also acts as a great check on population. Grim[a] is the chief crop of Ladakh which grows even at a height of 15,000 ft. The population of Gilgit is constituted of Muslims of the Dard race and this small tract enjoys far better climate and cultivation than Ladakh; producing wheat and other crops as also fruits. The production in Political Illaqas is again of an inferior kind.

631 **2. Administrative Divisions.**—As at the preceding Census, the State may be divided administratively into two broad divisions:—

(a) The State proper.

(b) Dependancies and Jagirs.

[a] [Errata: read "girarn" for "grim"; cf. errata sheet, p. 329, category 116 -- Analyst]

AVI

The State proper has been divided into Provinces, Districts and Tehsils as shown below :— 631

A—STATE PROPER.

Districts or Wazarats	Tehsils.
	(1) Jammu Province.
1. Jammu ..	(1) Jammu, (2) Akhnoor, (3) Samba, (4) Ranbirsinghpura.
2. Kathua ..	(1) Kathua, (2) Jasmergarh, (3) Basohli.
3. Mirpur ..	(1) Mirpur, (2) Bhimber, (3) Kotli.
4. Udhampur ..	(1) Udhampur, (2) Ramnagar, (3) Ramban, (4) Bhadarwah, (5) Kishtwar.
5. Riasi ..	(1) Riasi, (2) Rampur Rajouri.
	(2) Kashmir Province.
1. Kashmir North (Baramulla)	(1) Sri Pratapsinghpura (Badgam), (2) Uttarmachhipura, (3) Baramulla.
2. Kashmir South (Srinagar)..	(1) Srinagar, (2) Anantnag, (3) Kulgam, (4) Awantipura.
3. Muzaffarabad ..	(1) Uri, (2) Karnah, (3) Muzaffarabad.
	(3) Frontier Districts.
1. Ladakh ..	(1) Skardu, (2) Kargil, (3) Ladakh (including Minsar village situated in Tibetan territory).
2. Gilgit ..	(1) Gilgit.

There are thus altogether ten Districts and thirty one Tehsils in the State proper.

In reality there are only two Governors Provinces *i. e.*, Jammu and Kashmir with Head-quarters in the cities of Jammu and Srinagar respectively. These provinces are not to be construed in the sense in which the word is used in British India as the administration is not provincialised but is controlled from the centre by His Highness acting through his Ministers and Departmental Heads whose jurisdiction extends all over the State in their respective spheres. The Provincial Governors however, are invested with duplicate functions of Collector and District Magistrate and are subordinate to the Revenue Minister in Revenue matters and to the Minister-in-charge of Judicial and Police Department in matters of maintenance of peace and order in their respective charges. Each province is divided into a convenient number of districts or Wazarats controlled by the Wazire-Wazarat who also act as Sub-Divisional Magistrates. Each district is further sub-divided into tehsils under a Tehsildar.

The Frontier Districts though shown as a province do not in reality constitute a province under a Governor but each of the districts *i. e.*, Gilgit and Ladakh is separately controlled by a Wazir-i-Wazarat who is (unlike other Wazars) directly under the Revenue Minister like the Provincial Governors.

B—DEPENDANCIES.

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The following Jagirs and Dependancies are also included in this Census Report as in the past :—

	Tehsils or Illaqas.
1. Poonch Jagir ..	(1) Haveli, (2) Sudhnoti, (3) Mendhar, and (4) Bagh Tehsils.
2. Chenani Jagir ..	
3. Frontier Illaqas ..	(1) Punial, (2) Ishkoman, (3) Yasin, (4) Koh and Ghizar, (5) Hunza, (6) Nagar, and (7) Chilas.

636 Poonch and Chenani are Jurisdictional Jagirs and their Rajahs enjoy internal powers of management subject to general superintendence and control of His Highness' Government. The Chief chiefships of the Frontier Illaqas classed under item 3 are in feudatory relations with the State and are under the direct charge of the Political Agent vo is an officer of the Government of India.

During the decade 1921-1931, the external boundaries of the State did not undergo any alterations while internally the Bhaderwah and Langet tracts which formed the Jagirs of His Highness the Maharaja Bahadur were under his commands amalgamated with the State territories after his accession to the throne. The Bhaderwah Jagir was included in the State as a tahsil of the Udhampur district while Langet vas merged into the adjoining Handwara tahsil.

The private Jagirs of His late Highness i. e., Nasipura and Kreen, were after his demise also amalgamated wih the State.

I. THE AREA DEALT WITH.

131 The total area of the State, as adopted at the present Census is 84,471 square miles as against 84,258 square miles of the last Census. A reference to the marginal table will show how the area figures have varied from Census to Census.

TABLE A.

Drew 1875			... [illegible]	square	miles
Census Report 1891			... 80,900	"	"
"	"	1901	... 80,900	"	"
"	"	1911	... [illegible]	"	"
"	"	1921	... 84,258	"	"
"	"	1931	... 84,471	"	"

TABLE B.

	1891.	1901.	1911.	1921.	1931.
Jammu Province including Jagirs ...	80,900	[illegible] (Settlement area)	[illegible]	[illegible]	[illegible]
Kashmir Province including Jagirs ...		[illegible] (Settlement area)	[illegible]	[illegible]	[illegible]
Frontier Districts ...		[illegible] (Settlement area)	[illegible]	[illegible]	[illegible]
Total ...	80,900	80,900	[illegible]	84,258	84,471

From the above figures it is clear that the estimate of Drew in 1875 A. D. was very low being mostly conjectural as at that early date the areas of even the two provinces of Jammu and Kashmir had not been surveyed not to speak of the estimation of the areas of the districts of Ladakh and the Agency Illaqas whose limits upto the present date remain to be completely surveyed. Rejecting Drew's estimate we come to the estimates of area adopted at the Censuses of 1891 and 1901 at both of which the area figures were put at 80,900 square miles, the information being chiefly based perhaps upon the Imperial Gazetteer of India. It may be taken for granted that regular surveys had not been conducted prior to 1891 and oly partially conducted between 1891-1901 as the 1891 Report does not showany figures by provinces but gives the total for the whole State.

It is in the 1901 Report that we meet with the partial area figures by provinces which shows that figures of Settlement surveys were made use of in the Report. It was in the year 1887 that the Settlement of Kashmir Valley was commenced by Mr. Wingate I. C. S., C. I. E., who was succeeded by

131 Mr. (now Sir) Walter R. Lawrence, I. C. S., C. I. E., who was appointed permanently as Settlement Officer Kashmir in 1890. The work of survey was commenced in the summer of 1887 and completed in 1893. So the 1901 Report contains somewhat reliable figures but being incomplete these are of very little practical value for the requirements of the Census as these relate only to the areas measured within the village boundaries and leave out of account Bhadarwah and Punch as also the Political Ilaqas.

At the Census of 1911, the Superintendent in charge seems to have made strenuous efforts to arrive at a correct figure and his estimate of 84,432 square miles based on data furnished by the Survey of India and verified by the State Settlement Department wherever possible may be considered to present a fairly reliable figure for the State.

The 1921 Census figures were again obtained from the Survey of India (Party No. 1) which quoted for all districts except Ladakh district, Political Agency Ilaqas and part of Gilgit, areas of which units were adopted from the 1911 Report as will be proved by a comparison of the area figures for Frontier Districts at these two Censuses which are quite identical being 63,500 miles in both cases. The area of the State as computed in 1921 stood at 84,258 square miles.

At the current Census also the figures adopted in Imperial Table No. I have been obtained from the Survey of India so far as the Jammu and Kashmir Provinces and the Gilgit Wazarat are concerned, but as regards the Ladakh district and the Frontier Ilaqas the figures of the past Censuses have been repeated. The Survey Department have supplied the area of such places only as are covered by Modern Surveys wherein Tehsil boundaries have been shown on the Survey Maps; and for the rest, such as tehsils in Ladakh district no areas are available with the Survey Department as even the District boundaries are not marked. There is an increase of (84,471—84,258) = 213 square miles at the present Census which will be explained by a reference to the subjoined comparative statement :—

District or State.		1921 (Area in square miles)	1931 (Area in square miles)	Difference.
I—Jammu and Kashmir State	...	84,258	84,471	+213
1. Jammu District	...	[illegible]	[illegible]	—
2. Kathua "	...	[illegible]	[illegible]	—
3. Udhampur District including Bhadarwah	...	[illegible] [illegible]	[illegible]	+[illegible]
4. Reasi District	...	[illegible]	[illegible]	−[illegible]
5. Mirpur District	...	[illegible]	[illegible]	+[illegible]
6. Chenani Jagir	...	[illegible]	[illegible]	—
7. Punch "	...	[illegible]	[illegible]	—
II—Kashmir Province	...	[illegible]	[illegible]	+[illegible]
8. Baramulla District	...	[illegible]	[illegible]	—
9. Srinagar District	...	[illegible]	[illegible]	—
10. Muzaffarabad District	...	[illegible]	[illegible]	+[illegible]
III—Frontier Districts	...	[illegible]	[illegible]	[illegible]
11. Ladakh District	...	[illegible]	[illegible]	—
12. Gilgit "	...	[illegible]	[illegible]	[illegible]
13. Frontier Ilaqas	...	[illegible]	[illegible]	—

AV1 Kashmir AV1 (1901) 1903 G-3 6: India

AREA OF THE STATE

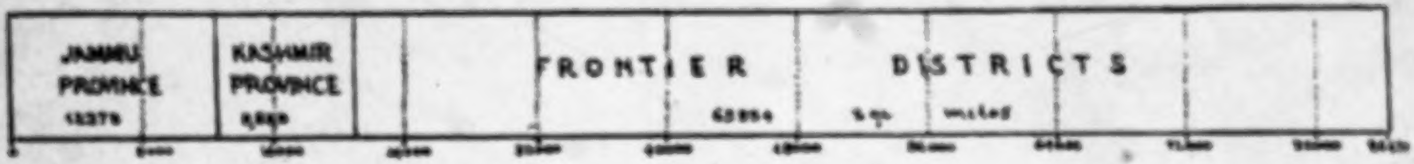

DIAGRAM SHOWING AREA OF THE PROVINCES

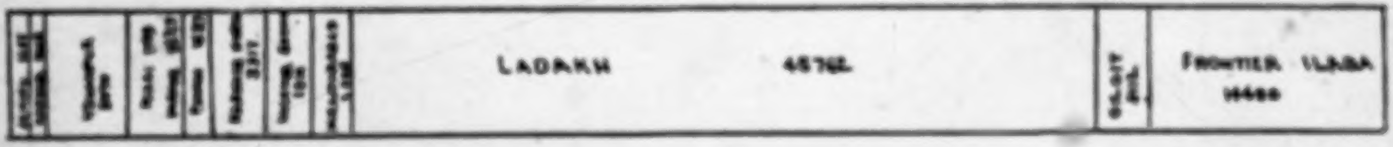

DIAGRAM SHOWING AREA OF THE DISTRICTS

[Facing p. 7]

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131 The only material variation of area has taken place in the Udhampur district which records an increase of 213 square miles over the last Census which has been explained by the Officer-in-charge, No. 6 Drawing Office in the following words :—

> "Officer-in-charge, No. 1 Party supplied you figures only for the area covered by Modern Surveys while I supplied you the figures both for the area covered by the Modern Surveys as well as that which is yet unsurveyed. In other words Officer-in-charge, No. 1 Party gave you figures for a portion of the district while I gave you for the whole."

The differences in Muzaffarabad, Riasi, Mirpur and Gilgit Wazarats are very small and may be ascribed partly to inter-district transfer of some villages and partly to the more accurate measurements of the Modern Surveys.

Every attempt has been made to get at the correct figures and the discrepancies in the past have been reconciled by exchange of good deal of correspondence with the Survey of India Department and the area figures as recorded in this Report may be taken to be reliable and authentic. The finality of these figures for the areas covered by the Surveys has been admitted by the Surveyor General of India who in his letter No. 1712/5, dated Calcutta, 12th May 1932 has remarked :—

> "These areas have been computed from the latest Surveys available and supersede those given in official Gazetteers, small changes may have to be made in areas that come up for new Surveys, or in other cases, where boundaries are re-adjusted."

NOTE.—The revised area figure (84,471 square miles) adopted in the Imperial Table I of this State as well as in the Report Volume was supplied by the Surveyor General of India at a time when it was too late to incorporate in the All India Tables Volume wherein the area has been shown as 84,516 square miles.

The area figures were also obtained from the State Settlement Department but these could not be made subservient to our purpose as in some cases these figures were very old while in other tehsils big, uncultivated sandy and mountainous areas were left out of measurements and consequently the *Thakbasts* of the adjoining villages of such tehsils do not coincide with each other. This data was therefore, not taken into account in the computation of area.

5. **Inter-transfers.**—During the decade 1921-31, there has been no change in the constitution of the provinces or districts with the exception of the Udhampur district to which has been added a new tehsil of Bhadarwah which formerly formed the Jagir of His Highness. Chenani Jagir which hitherto was dealt with as a part of the Udhampur district has for the first time been constituted into a separate Census District on account of the Jagir being jurisdictional one. As regards changes between tehsils the Akhnur tehsil has been enlarged by the addition of some ten villages of the Riasi tehsil and four villages from tehsil Bhimber. Tehsil Uttarmachipura has acquired within its bounds the area of the Langet Jagir except Chak and Rakh Hygam which have been absorbed by Baramulla tehsil. Sri Pratapsinghpura tehsil has given away one village to Awantipura tehsil. The above changes do not effect the Provincial Totals either with respect to area or to population.

The Municipal limits of the city of Srinagar were enlarged by the addition of (1) Zoonimar tract containing 36 Mohallas and the villages of (2) Batmaloo, (3) Bagh Nand Singh, (4) Sonwar, (5) Bonamsar, (6) Shivpura and (7) Rathpura. This necessitated a good deal of adjustment in the population of the Srinagar city for 1921 Census for purposes of comparison with the 1931 figures. The adjusted population of the city is shown in the Imperial Table IV and a full explanation has been given in the remarks recorded on the fly-leaf which will also be discussed later in its proper place.

6. **Comparison of area with other States and Dominion.**—A comparison of the recent area figures of the various Provinces and States as shown in the

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marginal table shows that Jammu and Kashmir occupies the first place amongst the Indian States in respect of its territorial extent possessing an area of 84,471 square miles which is distinctly larger than Hyderabad State (82,698), about thrice as large as Mysore (29,469), ten times the area of Baroda (8,164), about four times that of Gwalior (26,367) and Bikaner (23,317). The States of Jaipur (11,459) and Mewar (12,694) reach only one-seventh while Travancore (7,625) has only one-eleventh of territory as compared to this State.

Province or State.		Area in square miles.
A.—Ajmer Merwara	..	2,711
Assam	..	55,014
Baluchistan (Districts and Administered Territories)	..	54,228
Bengal	..	77,521
Bihar and Orissa	..	83,054
Bombay Presidency (including Aden)	..	123,679
Burma	..	233,492
Central Provinces and Berar	..	99,920
Delhi	..	573
Madras	..	142,277
N. W. F. Province (Districts and Administered Territories)		13,518
Punjab	..	135,496
United Provinces	..	112,191
B.—Baroda State	..	8,164
Central India Agency	..	51,597
Gwalior State	..	26,367
Hyderabad State	..	82,698
Mysore State	..	29,469
Jammu and Kashmir State	..	84,471
Rajputana Agency	..	129,059
(1) Bikaner	..	23,317
(2) Jaisalmer	..	16,062
(3) Marwar	..	35,016
(4) Alwar	..	469·6
(5) Jaipur	..	11,459
(7) Mewar	..	12,694
Travancore State	..	7,625
Cochin	..	1,480
C.—Ceylon	..	25,332
Belgium	..	11,755
Switzerland	..	15,940
Bhutan	..	20,000
Nepal	..	54,000
Afghanistan	..	245,000

On a comparison with the Provinces of British India the State will be found larger than Bihar and Orissa (83,054), Bengal (77,521), Assam (55,014), N. W. F. Provinces (13,518), slightly smaller than Central Provinces including Berar (99,920), about ⅔rd of Bombay (123,679), about ⅗th of Madras (142,277), ¾ of United Provinces (112,191), ⅗th of Punjab (135,496).

Among the Foreign Asiatic countries, the State is 1½ times larger than Nepal (54,000), 4 times as big as Bhutan (20,000), and about 3⅓ times bigger than Ceylon (25,332). It is equal to ⅓ of Afghanistan (245,000), over one half of Japan (147,655) and is almost on par with Korea (86,000).

England and Wales combined (58,344) will go to make up only ⅔rd of the State while Scotland (30,405) and Ireland (32,360) are each a little more than one third. The State is about six times the size of Switzerland (15,940) and more than seven times the size of Belgium (11,755).

7. **Inter-District Comparisons.**—A reference to the Imperial Table I, the State Table I and the map given at the beginning of the Report will show that of the total area of 84,471 square miles, three fourths—63,553 square miles—is absorbed by the Frontier Districts which are mostly covered by high mountains, vast deserts, and forests with very scanty population sheltered in valleys and other habitable spots. This region is not very important from the Census point of view at present unless further opening up of this difficult country attracts larger population for which there are very little grounds to be optimistic in the near future.

This leaves us with the ¼ of the total area 20,917 square miles of which the Jammu Province (inclusive of Jagirs) occupies 12,375 square miles *i. e.* ⅗th; and the Kashmir Province shares the remaining ⅖th equal to 8,539 square miles in all.

151 The marginal table gives an idea of the average area of a district and a tahsil in each of the British Indian Provinces and States and is useful for comparative study. It will be seen that this State occupies the second place by having an average area of 6,301 square miles which is exceeded only by the desert Province of Baluchistan where the figure rises to 9,038 square miles i.e. almost one and a half times that of Jammu and Kashmir.

Province or State.	Average area in square miles	
	Of a District	Of a Tahsil
Assam ...	[illegible]	.....
Baluchistan ...	[illegible]	2,508
Bihar and Orissa ...	[illegible]	.....
Bombay Presidency ...	[illegible]	404
Bengal ...	[illegible]	.....
Burma ...	[illegible]	.....
Central Provinces ...	[illegible]	1,218
Madras ...	[illegible]	.....
N. W. F. Province ...	[illegible]	.....
Punjab ...	[illegible]	805
United Provinces ...	[illegible]	518
Central India Agency ...	[illegible]	.....
Hyderabad State ...	[illegible]	.....
Mysore State ...	[illegible]	.....
Rajputana Agency States ...	[illegible]	.....
Travancore State ...	[illegible]	.....
Baroda State ...	[illegible]	.....
Jammu and Kashmir State ...	6,301	1,040
Gwalior State ...	.....	676

Although for purposes of comparison the average is correctly given yet it should not be taken to mean that the jurisdiction of a district officer generally extends over 6,301 square miles which is too big an area for effective control of a district in this country which has no net work of railways and where internal communications are not yet fully developed.

In case we exclude the large areas of the Frontier Districts (which has only two districts and the Political Agency Gilgit) and of the Jagirs the average area of a district will work up to 2,399⅜ or say 2,400 square miles which is quite reasonable for this difficult country and also compares favourably with the other Provinces and Indian States.

20,917 Minus (1,627 + 95)
Area of Jammu & Kashmir Provinces. Punch Chenani
———————————— = 2,399⅜ square miles.
8 (Number of Districts)

This average is larger than Baroda and Travancore; nearly equal to United Provinces, N. W. F. Province and Bengal.

Similarly the average area of a tahsil is 1,040 square miles inclusive of Frontier Districts and 20,917/27 = 774 square miles excluding the Frontier Districts which approximates to Punjab (805) and is higher than United Provinces (518), Bombay (404) and Gwalior (676) and is less than only the Central Provinces (1,218) and Baluchistan (2,508); the figures of the latter two Provinces being unsuitable for comparison on account of inclusion of large sandy deserts in the former and big forests in the latter.

We shall revert to this topic in detail as we progress onwards to the relation of Area, Population and Density and for the present having given a preliminary idea of the area and the proportion of the districts and the tahsils of the State, it is essential to acquaint the reader with the basic principles of population upon which further comparisons have to be made.

II. POPULATION.

161 8. **Population.**—The Census of the State along with its dependent Jagirs and Illaqas as taken on the night of 26th February 1931 between the hours of 7 P. M. and 12 P. M. counted a population of 3,646,243 souls all told; (of which 1,938,338 were males and 1,707,905 were females) as against 3,320,518 persons counted at the last Census taken on the 18th March 1921. The total

increase is 325,725 persons which gives a percentage increase of 9·8 over the last Census, the increase at 1921 Census over the 1911 Census being only 5·1 per cent. 161

Before launching upon the discussion of figures of the current Census it is of paramount importance to make clear the sense in which the word 'Population' has been used in the Report. The population recorded at this Census consists of all persons who were enumerated as being alive and present within the territories of the Jammu and Kashmir State on the night of the 26th February 1931. It includes visitors as well as residents, subjects of the State and persons of foreign nationalities and these all constitute what is called, "the *de facto* population" which alone has been taken into consideration in all the Imperial and other tables. The basis of classification generally adopted by the Indian Census has been "*de facto*" population which takes account of the location of population at a given point of time and is consequently more simple and administratively convenient. Since the Census date is selected with such care and forethought as to exclude the possibilities of large movements of population not only to and from the country as a whole, but even within the different parts of the country itself, the days of big fairs such as Kumbh, Id and other festivals, Holiday Seasons, and other gatherings and even the days considered to be propitious for Hindu marriages which would disturb the normal distribution of population are scrupulously discarded. These precautions, no doubt, secure a distribution substantially equivalent for a majority of places to a classification by place of normal residence or the "*de jure*" population. 658

As actual enumeration on the "*de jure*" basis requiring the identification of each person's residence and the consequent re-arrangement of data would both be a troublesome and costly affair, the general practice has, almost everywhere favoured the "*de facto*" criterion especially when the selection of a suitable date would lead us to a close approximation of the normal resident population or the "*de jure*" population. As the Census was taken on the 26th of February when the Kashmir Valley and the Frontiers had hardly emerged from the tight grip of winter to assume their normal activity the population of these two tracts counting [illegible] souls may be taken to represent the permanent resident population subject to a slight fall occasioned by the temporary winter emigration of the Kashmiri labourers to the plains in search of labour to supplement their income. Similarly with the exception of the city of Jammu and a few trading towns the rural population of the Jammu district enumerated on the Census night may safely be taken to represent the "normal resident population".

For want of improved means of communications and transport and the general stay-at-home nature of the residents of these [illegible] the approximation between the "*de facto*" and the "*de jure*" population is perhaps nowhere so close as in this State. Moreover as the preliminary enumeration which is taken a month in advance of the Final Census, registers the permanent residents and only such guests as are expected to stay upto the Final Census night and whose number cannot consequently be very large, its record will bear closer semblance to the "*de jure*" population than the record of the "Final Census" which strikes off the entries of persons who have died or left the place of preliminary enumeration and adds the fresh arrivals and births.

8. **Non-synchronous Areas.**—Although the Census or the Final Enumeration is assumed to have been taken simultaneously at all the places at a given point of time (Between 7 P. M. to 12 P. M. on the 26th of February 1931) yet in practice there are regions which on account of their situation in difficult and dangerous localities such as snowy mountains, impenetrable forests and turbulent mountain streams and nullahs which render night work by Census staff a physical impossibility and which in consequence require enumeration during the day time. Besides the above there is yet another class of regions called "Remote and Distant Areas" such as are frequently met with in the Frontier Districts of Ladakh and Gilgit where for want of communications and speedy transport arrangements the totals cannot be brought to the Tehsil Head-quarters or the nearest Telegraph office except after journey of several days by the fastest courier.

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In the former case the Census can be taken during the day hours preceding the Census night or during the next morning and the movement between the two enumerations can be strictly restricted by a few hours inconvenience to the public, in emergent cases the permission to leave the place of usual living given by grant of passes. This amounts to Synchronous Census as the restriction of movement keeps the population stable and fixed.

The latter case, no doubt demands a different treatment and the Census in such remote tracts cannot help from being non-synchronous since allowances of sufficient time has to be made to enable prompt despatch of totals and this was managed by getting a preliminary list of all such villages framed by tehsils and sanctioned sufficiently before hand. The Census Department granted sanction to hold the enumeration a few days before the Census in case of each village according to its remoteness from Tehsil or Telegraph office. As the credit of the Census Agency lies in prompt despatch of totals to the Government of India, the holding of Census of such villages on the Census night will necessarily detain the totals of the other districts and evidently it would not be possible to strike off the total population of the State, however quick the other districts might have been in the submission of totals.

Proper precautions were, however, taken against inflation of the list of such places simply to suit the convenience of the Census Agency with the result that out of total population of 3,646,243 only 237,283 (6.5 per cent.) persons were non-synchronously dealt with as will be apparent from the sub-joined table. The number of non-synchronous villages was 621 and the area 5960 square miles i.e. [illegible] of the total area as against 14 per cent. of non-synchronous area of Baroda State which has far better communications. Had the Census day been fixed at the end of March or in April the season on account of its warmth would have [illegible] synchronous area.

District	Area in square miles	Number of villages non-synchronously dealt with	Population
[illegible]	[illegible]	[illegible]	[illegible]
Udhampur	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]
[illegible] in Kashmir South	[illegible]	[illegible]	[illegible]
[illegible] in Kashmir North	[illegible]	[illegible]	[illegible]
Muzaffarabad	[illegible]	[illegible]	[illegible]
Ladakh	[illegible]	[illegible]	[illegible]
Gilgit	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]
	[illegible] square miles		

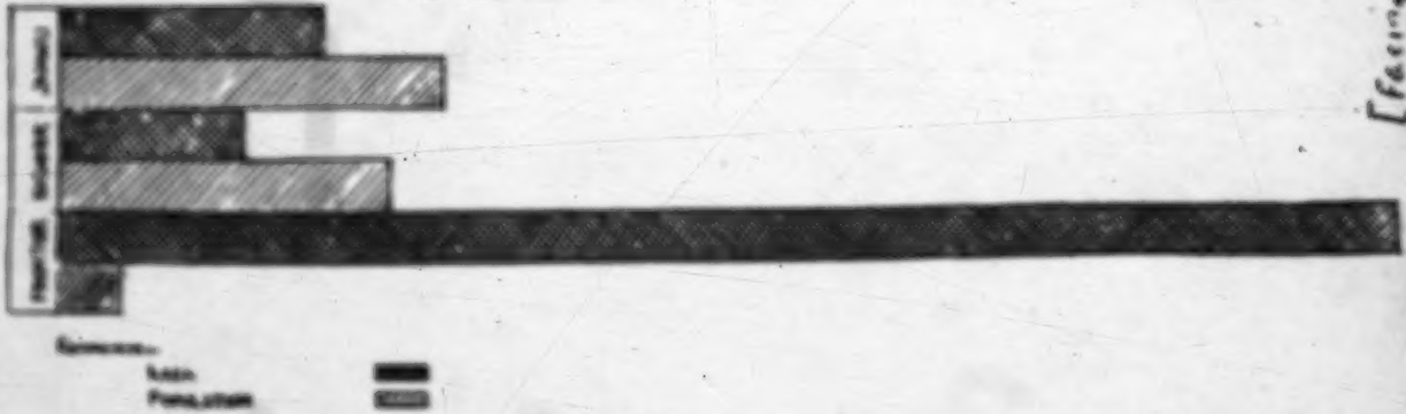
18. *Accuracy of the Enumeration.*—Other things being equal it is a foregone conclusion that each succeeding Census exhibits a greater degree of accuracy in enumeration than the preceding ones as the defects and flaws noticed are at the succeeding Census removed by more vigilant and efficient arrangements which the successor is able to make having profited by the experience of his predecessor.

The chief consideration of a moonlit night, no fairs or gatherings having been duly weighed in fixing the Census date the big disturbing factors are automatically [illegible] from the Census statistics and what small movement be still possible is easily controlled by the Census Agency and [illegible] by grant of passes. All entrances into the cities or the villages were scrupulously guarded by the enumerator standing with a lantern and with a sufficient number of blank schedules to enumerate the incomers. Between the hours of the Census all traffic was suspended save that of the Census workers. All Serais, Dharamsalas, Mosques, Hotels, Camp-sheds on the roads were [illegible] into proper

[illegible]

S: India G-3 (1931) 1933 AV1 Kashmir AV1

DIAGRAM SHOWING RELATION
Between
AREA & POPULATION BY PROVINCES
Scale { AREA 1 = [illegible] sq. miles
Population 1 = [illegible]



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[Facing p. 12]

659 Census blocks under the general or special enumerators and very satisfactory arrangements were made for the enumeration of the floating population of Kashmir Province and the Railway population of the Jammu district. With all these precautionary measures and vigilance of the Census staff the results were bound to be satisfactory. No weddings were reported with the exception of one in Udhampur tehsil for which special enumerator was allotted.

659 11. **Normal Population.**—The "*de facto*" population counted on Census night represents the actual population and does not make allowance for migration. At the present Census the total number of emigrants to British India and Indian States (persons born in Jammu and Kashmir but enumerated elsewhere) is 94,448 persons, while the number of immigrants into the State comes to 64,196, the balance of migration being therefore in favour of the State by 30,252 souls as against 23,830 persons in 1921 Census.

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The Natural Population of the State will therefore, compiled by the addition of this figure to the actual population, come to (3,646,243 + 30,252) 3,676,495 persons as against 3,341,380 of the 1921 Census. The increase in the Natural Population accordingly works upto + 10·02 per cent. The figures do not, however, represent a permanent state of affairs as most of the emigrants are constituted of the Kashmiri labourers who, as already hinted, go out during the winter for work in the plains and return to their homes at the beginning of summer to follow their agricultural pursuits. If the Census were taken during the summer months the figures of emigrants will show a considerable diminution while those of immigrants will exhibit a substantial inflation on account of the influx of traders and visitors who are attracted by the salubrious climate of Kashmir in summer and in their turn give an impetus to the trade. Further notice of this phase of the subject will be taken in the Chapter on Birthplace.

III. AREA, POPULATION AND DENSITY.

12. A general account of the area of the State and its comparison with other Provinces, States and Countries having been detailed in the preceding paragraphs time is now ripe for us to take up more important and wider problems of population to which we shall be introduced in this part of our study. The words Area, Population and Density taken individually by themselves do not convey much but when studied together with their correlations and inter-relations they form the entire basis of the Science of Population by leading us from the elementary plane into the higher realm of intricate problems of pressure of population on the means of subsistence and leading us into the foggy regions of Malthusian Doctrine the truths of which once ridiculed and refuted are daily impressing themselves upon the public mind.

161 The words Area and Population having been explained we start with the definition of Density which simply means the number of persons inhabiting per square mile of the territory or the average which is obtained by the simple process of dividing the total population by the total area (in square miles). The Density for the State works to 43 persons per square mile.

From the above it should not be understood that each square mile of the territory has a uniform distribution of 43 inhabitants as in the State there are miles and miles of land without a single permanent resident (for instance in Ladakh) while on the other hand the city of Jammu with an area of only 1 square mile bears 38,000 people. The local density therefore in some places of Ladakh is zero while in Jammu it is 38,000. But on this criterion no comparison would be possible and the chief object of density which lies in its furnishing a standard for comparison of population problems with other countries will be defeated. This is the reason why average densities are calculated and compared to deduce the necessary results.

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The subjoined table shows the Area, Population and Density for the various British Indian Provinces and the States and it will be observed that the Jammu and Kashmir State which occupies the topmost place amongst the States in point of area, stands very low in respect of density. The density of Gwalior (134) is three times, Hyderabad (175) four times, Mysore (224) five times, Baroda (299) seven times, Travancore (668) fifteen times, and Cochin (814) nineteen times that of Jammu and Kashmir. It stands no comparison with British Indian Provinces, its neighbours Punjab (238) and N. W. F. (179) being more than 5 and 4 times denser respectively, and it cannot make a respectable approach even to Burma which has a density of 63 only.

STATEMENT SHOWING AREA, DENSITY AND POPULATION OF INDIA.

Serial No.	Province, State or Agency.	Area in square miles.	Population.	Population per square mile.
	India	[illegible]	[illegible]	[illegible]
	I—Provinces	[illegible]	[illegible]	[illegible]
1	Ajmer-Merwara	[illegible]	[illegible]	207
2	Andamans and Nicobars	[illegible]	[illegible]	9
	Andaman Islands	[illegible]	[illegible]	[illegible]
	Nicobar	[illegible]	[illegible]	[illegible]
3	Assam	55,014	[illegible]	157
4	Baluchistan (Districts and Administered Territories)	[illegible]	[illegible]	9
5	Bengal	77,521	[illegible]	[illegible]
6	Bihar and Orissa	[illegible]	[illegible]	[illegible]
	Bihar	[illegible]	[illegible]	[illegible]
	Orissa	[illegible]	[illegible]	[illegible]
	Chota Nagpur	[illegible]	[illegible]	[illegible]
7	Bombay Presidency (including Aden)	[illegible]	[illegible]	177
	Bombay	[illegible]	[illegible]	[illegible]
	Sind	[illegible]	[illegible]	[illegible]
	Aden	[illegible]	[illegible]	[illegible]
8	Burma	[illegible]	[illegible]	[illegible]
9	Central Provinces and Berar	[illegible]	[illegible]	[illegible]
	Central Provinces	[illegible]	[illegible]	[illegible]
	Berar	[illegible]	[illegible]	[illegible]
10	Coorg	[illegible]	[illegible]	[illegible]
11	Delhi	[illegible]	[illegible]	1,110
12	Madras	[illegible]	[illegible]	[illegible]
13	N. W. F. Province (Districts & Administered Territories)	[illegible]	[illegible]	179
14	Punjab	[illegible]	[illegible]	[illegible]
15	United Provinces of Agra and Oudh	[illegible]	[illegible]	[illegible]
	Agra	[illegible]	[illegible]	[illegible]
	Oudh	[illegible]	[illegible]	[illegible]
	II—States and Agencies	[illegible]	[illegible]	[illegible]
16	Assam States	[illegible]	[illegible]	[illegible]
	[illegible]	[illegible]	[illegible]	[illegible]
17	Baluchistan States	[illegible]	[illegible]	[illegible]
18	Baroda State	[illegible]	[illegible]	[illegible]
19	Bengal	[illegible]	[illegible]	[illegible]
20	Bihar and Orissa States	[illegible]	[illegible]	[illegible]
21	Bombay States	[illegible]	[illegible]	[illegible]
22	Central India Agency	[illegible]	[illegible]	[illegible]
23	Central Provinces States	[illegible]	[illegible]	[illegible]
24	Gwalior State	[illegible]	[illegible]	[illegible]
25	Hyderabad State	[illegible]	[illegible]	[illegible]
26	Jammu and Kashmir State	[illegible]	[illegible]	[illegible]
27	Madras States	[illegible]	[illegible]	[illegible]
	Cochin State	[illegible]	[illegible]	[illegible]
	Travancore State	[illegible]	[illegible]	[illegible]
	Other Madras States	[illegible]	[illegible]	[illegible]
28	Mysore State	[illegible]	[illegible]	[illegible]
29	N. W. F. Province (Agencies and Tribal Areas)	[illegible]	[illegible]	[illegible]
30	Punjab States	[illegible]	[illegible]	[illegible]
31	Punjab States Agency	[illegible]	[illegible]	[illegible]
32	Rajputana Agency	[illegible]	[illegible]	[illegible]
33	Sikkim State	[illegible]	[illegible]	[illegible]
34	United Provinces States	[illegible]	[illegible]	[illegible]
35	Western India States Agency	[illegible]	[illegible]	[illegible]

Some consolation can, however, be found in comparison with Baluchistan (9), Andamans and Nicobars (9), Chota Nagpur of Bihar (30) and Sikkim State (36), all of which have smaller densities.

A comparison with the foreign European countries will not be of much practical value as there is hardly any important European country which is so

161 thinly populated as the State. A mere glance on the following density figures will disclose the futility of any attempt at such comparison :—

		Density per square mile.
Great Britain	...	480
Germany	...	347
Italy	...	340
Belgium	...	669
Holland	...	605
China	...	272
Japan	...	608
Java	...	817

But if on the other hand we resort to the sparsely populated countries which have only recently added to their indigenous population by taking in immigrants from the densely peopled areas it is seen that there are countries with very large habitable area having far lesser density than ours and even United States of America is included therein sustaining only 40 persons to a square mile.

		Density per square mile.
Australia	...	2·12
Canada	...	2·55
United States of America	...	40·0
Newzealand	...	14·1
South African Union	...	15·2
Brasil	...	13·0
Mexico	...	19·0

161 Although arithmetical calculations yield an average density of 43 persons
133 only as against 39 of the last Census but this low figure is calculated to give a false impression to the outside world to the effect that there is ample scope in the attractive Valley of Kashmir (by which name the State is generally known abroad) for taking in at least five times its present population, as such a conclusion can easily be based on the Theory of Trunniers, a German statistician who held the view that even agriculture alone can support upto 250 persons to a square mile, although this theory has not been accepted without reservations.

To give a correct idea of the State of affairs it is essential that abnormal factors should be eliminated from the computation of density and if in the present case the figures of the Frontier Districts (which have only 5 persons to a mile) which have large barren tracts comprised of naked deserts and mountain ranges several thousand feet above the sea-level are eliminated the density for two provinces *i. e.*, Jammu and Kashmir will approach the respectable figure of 160·5 persons to a square mile which compares very favourably with Gwalior, Hyderabad, Central Provinces, N. W. F. Province, Bombay and also with India as a whole (195).

161 73. **Inter-territorial Density.**—Although we must reserve the discussion of growth of population by Natural Divisions of the State to subsequent pages, yet it seems essential to give a brief account of the densities of the internal Administrative Divisions to complete the picture. In this connection reference may be made to last column of the State Table I in Volume II of the Report which will disclose a very wide disparity between the densities of tehsils. Commencing at the lowest rung of the ladder with the Ladakh tehsil having a density of 1 person per square mile we rise higher and higher through every range of density passing Kishtwar (18), Karnah (30) and Bhadarwah (75) till we reach the better

Errata: add "abroad" for "attractive", of errata sheet, p.

161 populated tehsils of the Kashmir and Jammu provinces and ultimately attain the top in the region of the Outer Hills where the Ranbirsingpura tehsil records the maximum density of 527 persons to a square mile.

As regards the district densities the Jammu district (327) stands the highest, and is followed by Kashmir South (Srinagar district) density 274, Poonch Jagir, (238) Mirpur (212), Kashmir North (169), Riasi (131) and Chenani (18). The hilly districts of Muzaffarabad and Udhampur show a low average, the former recording a density of 99, while in the latter case the figure reaches only 54, the Frontier Districts conspicuously holding to their last position with 5 persons only to a square mile.

14. Factors affecting Density.—The various factors influencing the distribution of population are discussed below. The Census Commissioner for India in 1921 has pithily summed up the chief factors governing density in the following words :—

"In order to increase and multiply man must have certain essential conditions—water, food, clothing and shelter, a climate not fatally unhealthy and sufficient security of life and property to make it possible for him to settle and abide. All these factors interact upon one another and the absence of any one of them may counteract the influence of others. In India where the economic conditions are closely connected with the cultivation of soil, the physical configuration of the area must for a primary factor as continuous cultivation is impossible in a rocky or mountainous country".

It goes without saying that in a predominantly agricultural country like the[a] Jammu and Kashmir where communications have not yet opened up the interior and the great industrial and mineral resources are still lying mostly untouched the growth of population may be said to be governed chiefly by the agricultural conditions namely :— Rainfall, Irrigation, configuration of the surface and the fertility of the soil ; and density is consequently directly influenced by the productiveness of the soil which is dependent upon a healthy combination of the above four factors.

132 (*a*) *Density and Rainfall.*—For agricultural countries, rainfall is one of the most potent factors in determining density as it acts upon the productiveness of the soil on which depends the sustenance of the increasing population. Although for obtaining high yields from agricultural production a certain amount of rainfall is essential yet it does not follow that produce will go on increasing with increasing amounts of rainfall, as excessive precipitation may instead of helping production bring in baneful results. The Indian Census authorities have opined that equitably distributed annual rainfall of 40" is sufficient in most parts of India. From the geographical point of view a country can be divided into four broad rainfall divisions, namely :—

(*a*) *Good Rainfall Division.*—Enjoying more than 80" of annual rainfall. In the plains, rice is everywhere the most important crop, and the hills are covered with thick evergreen forests or jungle.

(*b*) *Moderate Rainfall Division.*—With an annual rainfall between 40" and 80". Forests flourish in the hills and many crops can be grown in the plains without irrigation and there is a mixture of dry and wet zone crops.

(*c*) *Poor Rainfall Division.*—With rainfall between 20" and 40" in the year. Here the dry zone crops (Millet) grow ; wet zone crops such as rice can only be grown with the help of irrigation. The hills are largely covered with scrub, because it is not wet enough for forests to grow properly.

[a] [Errata: delete "the"; cf. errata sheet, p. 229, cate-

132 (*d*) *Desert and Semi-desert Division.*—With less than 20" of rain. It is almost impossible to grow any crops at all without irrigation.

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(*a*) According to the above standard there is no region in this State with a higher rainfall than 80" and we have to start with the second Division namely the Moderate Rainfall Division (40" to 80"). From the accompanying table in which the tehsils have been arranged in order of the rainfall and their position with respect to density has also been shown alongside it will be seen that the first seventeen tehsils commencing with Ramnagar down to Jammu fall into this Division but with the exception of the Jammu tehsil (387) whose density figures are inflated by the inclusion of Jammu city there is no tehsil in this rainfall belt enjoying a density of 300 persons. Furthermore out of 16 tehsils there are only four tehsils namely Jasmergarh, Akhnoor, Samba and Muzaffarabad where the density is above 200 and the governing cause is no doubt rainfall coupled with the level character of the land surface providing greater extent of cultivable area, although in the case of the hilly tracts of Muzaffarabad the ordinary density of 206 is partly due to the working of the Kishanganga Forests on the[1] large scale which provide sufficient inducement for settlement and livelihood of a population comparatively larger than that of other sister hilly tehsils.

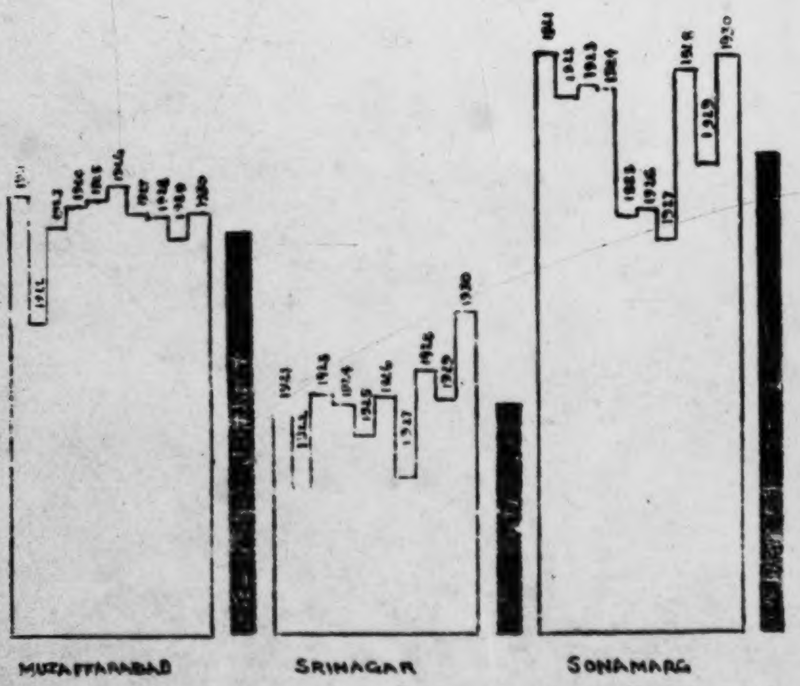
Serial No.	Tehsil.		Rainfall in inches.	Order.	Density.	Order.
1	Ramnagar	..	71·02	I	106	XXIV
2	Riasi	..	66·12	II	107	XXIII
3	Basohli	..	61·01	III	108	XXII
4	Rampur Rajouri	..	59·45	IV	156	XVII
5	Udhampur	..	56·15	V	128	XIX
6	Uri	..	52·01	VI	137	XVIII
7	Muzaffarabad	..	50·62	VII	206	XII
8	Bhadarwah	..	49·26	VIII	76	XXV
9	Kathua	..	48·20	IX	183	XIV
10	Akhnoor	..	48·14	X	254	VIII
11	Ramban	..	46·00	XI	121	XX
12	Kotli	..	45·95	XII	179	XVI
13	Karnah	..	45·75	XIII	39	XXVI
14	Samba	..	45·42	XIV	242	XI
15	Uttarmachhipur	..	44·12	XV	110	XXI
16	Jasmergarh	..	43·31	XVI	281	VII
17	Jammu	..	43·22	XVII	387	III
18	Kulgam	..	39·26	XVIII	246	X
19	Ranbirsinghpura	..	38·73	XIX	527	I
20	Baramulla	..	36·31	XX	252	IX
21	Kishtwar	..	35·10	XXI	18	XXVII
22	Bhimber	..	34·76	XXII	202	XIII
23	Mirpur	..	33·77	XXIII	285	VI
24	Pulwama	..	33·01	XXIV	334	IV
25	Anantnag	..	29·31	XXV	180	XV
26	Srinagar	..	25·73	XXVI	501	II
27	Sri Pratapsinghpura	..	22·41	XXVII	324	V
28	Kargil	..	9·33	XXVIII	7	XXX
29	Skardu	..	7·86	XXIX	13	XXVIII
30	Gilgit	..	4·77	XXX	10	XXIX
31	Ladakh	..	3·18	XXXI	1	XXXI

The fact that Ramnagar (71"), Riasi (66") and Basohli (61") which get the highest rainfall stand very low with respect to density which is 106, 107 and 108 respectively, goes to show that the mountainous character of these tehsils leaves very little cultivable area to support large population and consequently the advantage rather the blessings of rainfall are uselessly wasted.

[1] [Errata: Read "a" for "the", cf. errata sheet, p. 325, category 116 --Analyst]

132

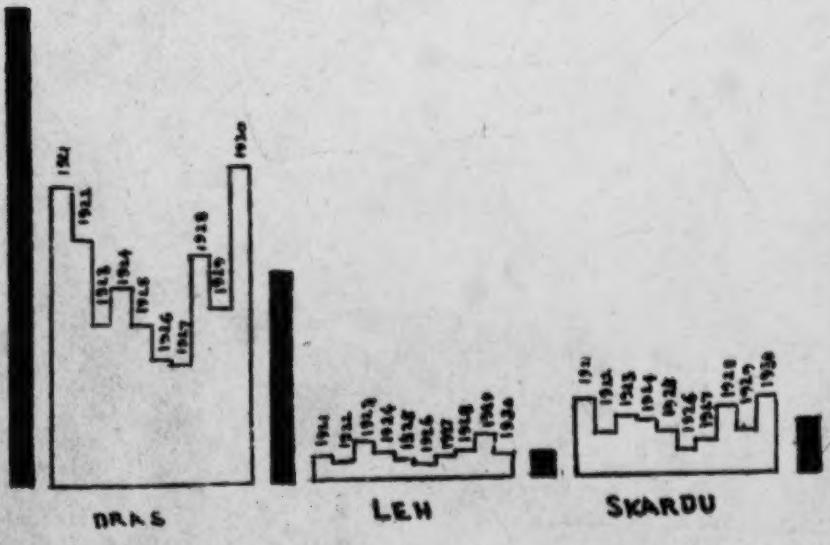
ANNUAL R



NOTE :- AVERAGE RAINFALL FOR THE DECADE 1921-1930

[Facing p. 17: a]

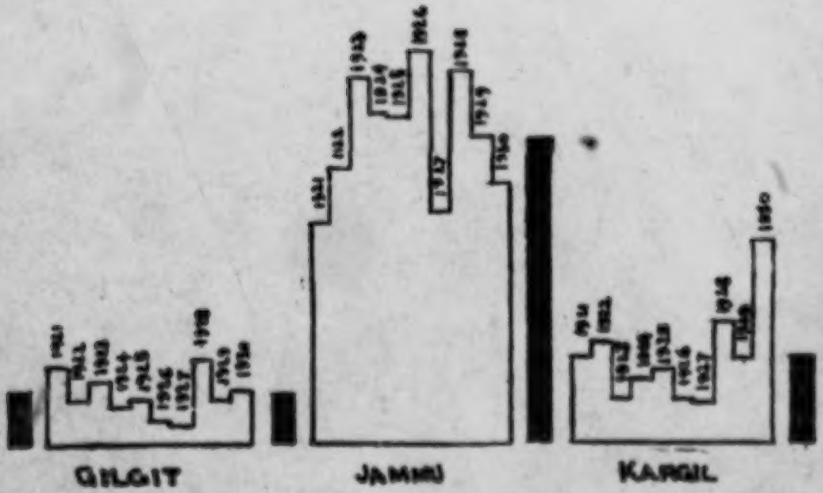
132 RAIN FALL FOR THE DECADE 1921-1930



D SHOWN THUS:- ▬

[Facing p. 17: b]

132



[Facing p. 17; c]

132 The cause of high precipitation here is that the Monsoon which manages to reach these outer ranges of the Himalayas is deprived of its entire acqueous vapour by these mountains on the Punjab side of the Pir Panjal preventing its onward march and penetration to the Happy Valley which is very slightly, if at all, influenced by Monsoons.

132 161 (b) The second belt classed as the Poor Rainfall Division (20" to 40") comprises ten tehsils which have a density above 200 excepting entirely mountainous tehsil of Kishtwar (18) and partly mountainous Anantnag. It is in this belt that the highly populated tehsils of Ranbirsinghpura (527) and Srinagar (501) are located as also the fairly dense tehsils of Pulwama (334), Sri Pratapsinghpura (334), Baramula (252), Kulgam (248), and Mirpur (283). For Kashmir which has a temperate climate a rainfall between 15" and 40" is considered sufficient for all kinds of cultivation as in such regions both evaporation and rainfall are generally less and consequently the population all over the Kashmir Valley is fairly dense.

(c) Next comes the belt of a very poor rainfall (below 15") with Kargil (density 7), Skardu (13), Gilgit (19) and Ladakh (1) all of which come last in regard to density; Ladakh tehsil having a rainfall of 3" exhibiting one man per square mile. Here the relation between rainfall and density is self-evident.

The above shows that rainfall has a great influence over the growth of population in all tehsils provided other conditions are equal.

161 312 241 (b) *Density and Irrigation.*—For the conduct of cultivation, water is the essential element and where Nature is not liberal enough in the distribution of a fair quantity of rainfall artificial means of irrigation whether by canals, tanks or wells make up for the deficiency. Instances are numerous where barren and dry tracts of land have been converted into flourishing fields through the improved irrigational facilities and have in consequence attracted large masses of human settlers. Lyallpur in the Punjab with an annual rainfall of 15 inches had in 1891 a density of 7 persons to a square mile but during the last 40 years it has grown so populous that its density at 1931 Census has now reached to 368 persons and is still growing.

The non-reliability of Census statistics of the State before 1911 makes it difficult to properly appraise the effects of irrigational works in influencing the growth of population, but even during the last twenty years the increase of density in Rarbirsinghpura tehsil from 428 to 527 and that of Jasmergarh from 241 to 281 and of Jammu from 313 to 387 is undoubtedly due in a large measure to the irrigational facilities afforded by the Ranbir canal and the Ujh and Basantpur canals in Kathua district.

133 141 (c) *Density and Configuration of the surface of land.*—Even where the supply of water by rain or irrigation is sufficient cultivation will not be full if the surface of the land is uneven. Throughout India, it is the level plains (of the Ganges, Punjab and other rivers) which are most thickly populated as in such places every inch of the land can be brought under the plough and water can be retained in the field to supply the moisture.

The table given under rainfall and density shows that in the State also it is the level plains at the foot of the hills in Jammu and the plains of the Kashmir Valley that support large populations while the hilly tehsils of Ramnagar, Riasi and Basohli etc., inspite of having highest rainfall are not thickly peopled on account of their hilly character.

132 161 (d) *Climate.*—The presence of masses of snow-covered mountains and the high altitude render the climate of part of Kashmir Valley very cold during the winter and the closing of the passes to the Frontier Illaqas during the

winter makes free communication almost impossible and under such circum- 132
stances the cold regions of the Frontier have little to offer by way of attractions
for the growth of population which largely accounts for low density. Malaria 161
which constitutes the chief cause of death in a majority of cases is greatly
influenced by climate and consequently a malarial climate is perhaps the least [164]
conducive to the growth of population. Malarial climate of Kathua is an in-
stance on the point.

(e) *Density and Crops.*—It is difficult to trace definite connection 241
between the density and crops such as would lead to the formation of general 161
formula on the subject ; and the hypothesis that "the tracts which can support most people are those where rice is grown", although challenged by various Census officers, has been found to be true to a certain extent in the case of the tahsils of the Kashmir Province by the last Director of Census of this State.

(f) *Historical and Industrial Consideration.*—History of a tract has exercised a great influence over the growth of population, as the civilised countries were strong and good Government ensures Law and Order with its concommitant blessings of security of life and property and impartial dispensation of justice between man and man will naturally encourage expansion of population not only by growth from the indigenous elements but also by a flow of immigrants from outside.

To these may be added the prospects of industrial development based upon the factory system of large scale production requiring the services of numerous workers which compels the movement of the rural population to the Industrial Centres and results in the creation of new towns and cities. Such growth of population is equally visible in parts of country newly opened out by railways and roads which create fresh avenues for trade and exchange of commodities encouraging the transport of surplus agricultural or mineral production to such places where they are scarce.

IV. VARIATIONS IN POPULATION AT PREVIOUS CENSUSES.

18. For statistical reference the Imperial Table II and the State Table I 161
may be examined as also the marginal table which shows at a glance the results of variation during the past 40 years.

[illegible]	[illegible]	Variation per cent. Increase (+) Decrease (—)
[illegible] ..	[illegible]	Not available.
[illegible] ..	[illegible]	+ [illegible]
[illegible] ..	[illegible]	+ [illegible]
[illegible] ..	[illegible]	+ [illegible]
[illegible] ..	[illegible]	+ [illegible]

From the Report of the 1891 Census which was the first proper Census of the State, it appears that some sort of enumeration was conducted in the year 1873 but its results were far from reliable. The Report does not record any figures of population of this Census but from other sources the fact of an enumeration having been undertaken in 1873 at least of the Kashmir Province is confirmed and the results of this enumeration give a population return of 491,846 persons for the whole of Kashmir Province inclusive of Muzaffarabad district.

It requires no elaborate argument to establish the unreliability of these figures as a simple comparison with the population of the Kashmir Province at 1891 Census reveals that the count of 1873 places the population at a very low figure. It seems on the face of it incredible that the population of Kashmir Province should have increased during a period of 18 years (1873-1891) by about 100 per cent, *i. e.*, from 491,846 to 949,041 in 1891 especially when the highest rate of decennial increase of population during the subsequent decades has on no occasion exceeded +25 per cent. in the Kashmir Province and this high percentage of variation has not been accepted as reliable by the subsequent Superintendents of Census of the State.

161 The total population of the State has during the last forty years undergone an increase of 43·3 per cent. which gives a decennial average of 9·43 per cent. which rate is quite normal and if maintained from Census to Census will double the population in about one hundred years. The percentage increase of 9·8 during the decade under review which has been the most favourable being conspicuous by its freedom from any serious visitations of epidemics such as Cholera, Plague, Influenza and at the same time blessed with good agricultural conditions barring of course a few local exceptions confirms the above view namely that the normal rate of decennial growth will range round 10 per cent. for the whole State unless any speedy industrialisation of the country and development of its mineral potentialities open up fresh opportunities for expansion of population at a higher rate.

161 132 **18. Causes of Variation.**—The causes of variation from decade to decade have been examined in detail in the previous reports and it is not necessary here to tread the ground afresh and consequently we shall make only a passing reference to them and revert to them in detail in the paragraphs explaining the growth of population by Natural and Administrative Divisions.

1891-1901.—Due to absence of rainfall gauges till 1897 no accurate past record of districts was available but the record thereafter shows that in 1898 the Jammu district, Bhimber and Jasrota districts suffered from drought which in 1899 brought famine conditions leading to the desertion of their homes by people of Kandi and Barani Areas. Cattle also died for want of fodder and scarcity of drinking water. Relief measures in the shape of suspension of Land Revenue to the extent of 1,12,808, Taccavi advances upto 28,000 for purchasing seeds, bullocks and sinking wells and opening of Relief Works such as construction of roads from Jammu to Jasrota, Bhimber to Mirpur, Dalpat canal in Akhnoor tehsil was promptly introduced by the State which went a long way in ameliorating the distress of people. The decade was free from epidemics in the Jammu Province.

Kashmir Province.—Kashmir had timely rainfall during the decade excepting the year 1893 when the continuous rainfall for three days brought floods in the Jhelum which inundated several villages in the Srinagar district causing ruin and devastation. As a result of the Settlement operations the conferment of the *Assami Rights* on hereditary cultivators, the substitution of cash revenue for kind and introduction of systems of engagements direct with the *Assamis*—doing away with the pernicious interference of the middlemen brought in its wake the [illegible] salutary improvement in the lot of the Kashmir peasantry by assuring them of fixity of revenue demand and security of tenure which hitherto they could not dream of.

[164] The visitation of Cholera in this province in 1892 A.D., caused a mortality of 11,712 souls in a few weeks but its 2nd attack of 1900, although responsible for carrying away 10,000 lives, was notorious by its continuing for a period of seventeen months. Introduction of vaccination occasioned considerable decrease in mortality from Small-Pox.

Frontier Districts.—The Frontier Ilaqa was split up into two districts Gilgit and Ladakh. The rainfall here is of very little practical importance and the cultivation depends on natural water courses and irrigation therefrom. Astore and Gilgit were settled for the first time during the decade. The percentage increase of 14·21 was considered high by the 1911 Census Superintendent who placed the true increase at 12 per cent.

1901-1911.—The condition of crops in Kashmir was throughout good resulting in increased cultivation excepting the damage suffered by paddy crop of lower areas of the valley by the great flood of 1903. The Kashmir Province also experienced three Cholera epidemics resulting in 17,138 deaths and one attack of Pneumonic Plague of a severe type carrying away 1,433 persons. The Jammu Province had some bad harvests and visitations of Malaria in the

[Errata: add "Rs." before the figure(s) of errata sheet, p. 329, category 116--Analyst] lower tracts. The Ranbir canal was thrown open in the Jammu Province but its effect on population were [illegible] fluctuations in the subsequent decades. Percentage increases of 7.3 and 11.3 for Jammu and Kashmir Provinces and 8.6 for the entire State for the decade is quite reasonable and reliable. 161 132

1911-1921.—The normal rainfall was generally better than in the previous decade. The condition of crops in the State during the decade was about the average on the whole with the exception of the extraordinarily dry year 1920 which caused serious distress in some tehsils of the Jammu Province. "The greatest suffering was occasioned in the tehsils of Kotli, Mirpur, Samba and Poonch Jagir and in a slightly lesser degree in the tehsils of Kathua, Ramnagar, Ramban of the Udhampur district. Liberal Taccavi advances were made through the Co-operative Department in the district of Mirpur for purchase of grain and cattle, among which the mortality was very heavy, owing to dearth of fodder and desertion of the population to neighbouring districts in search of livelihood. State efforts supplemented by private charity succeeded in partially easing the situation, but the adverse effects of this long drawn suffering had an important bearing on the movement of population in the affected tracts. The total amount of Revenue suspended during the decade was Rs. 106,087 of which Rs. 103,760 was suspended in the Jammu Province".

The suspensions in the Frontier Districts and Kashmir Province amounted to Rs. 1,623 and Rs. 70,404 respectively while remissions throughout the State aggregated to Rs. 23,085.

Irrigational Extensions.—The decade witnessed an increase in the number of canals by 3, in total mileage by 60 and in irrigated area by 13,618 acres which is a fairly satisfactory record of decennial improvement, greater share of improvement falling to the lot of Jammu Province as in Kashmir the natural water courses fed by snow require little further help by artificial means. In Jammu the Ranbir canal with 6 distributaries was completed in 1911; the Basantpur canal in Kathua district was completed in 1917 and Ujh canal was started in 1915, while 6 distributaries from Upper Jhelum canal were laid out in Mirpur in 1916. 161 312 [487]

Public Health.—Out of the total 88,294 deaths during the decade Influenza levied the heaviest toll (44,514 deaths) by causing 50 per cent. of the total mortality in 1918 and the disease held sway over both the provinces. Kashmir was free from Plague while Jammu had 9 visitations of this epidemic resulting in the total mortality of 9,134 persons in the decade. Cholera did its usual havoc in Kashmir and took away 18,184 lives—the 1919 attack being the most virulent. Small-Pox inflicted considerable mortality both in Jammu and Kashmir Provinces, the total number of deaths being 16,402. It is regretted that the absence of reliable vital statistics renders comparison with the past Census difficult. 161 164

Prices and Wages.—The exceptional feature of the decade was the abnormal rise in prices and wages during the War and the Post-War years as against the easy prices and steady conditions prevailing prior to 1914. The prices of food stuffs increased by 150 to 200 per cent. on account of the War and the wages of artisans and labourers were universally more than doubled. A mason who received a daily wage of -/8/- could not be had for less than Rs. 1 or even Rs. 1/4/-. 458

Apprehending that the export of large quantities of food grains from the State to outside places where higher prices were obtainable will lead to undesirable famine conditions the State had to place an embargo on the export of wheat, maize and rice. It is, however, unfortunate that the number of deaths in the War is not given in the Report or the absence of the able bodied population from their homes by a period of five years and the deaths of 161 722

§[Errata: add "to" before "show"; cf. errata sheet, p. 339, category 116 -- Analyst]

161 742 people in the prime of their lives constitute very strong factors in reducing the birth-rate and the effects of War would naturally have been most disastrous on the population of the Jammu Province which supplies the ranks of the State Military. This factor greatly accounts for the small percentage increase of only 2·7 per cent. in the Jammu Province during the decade 1911-1920. In view of the above circumstances, the increase of 5·1 per cent. for the whole State during the decade was fairly satisfactory as compared with the average increase of 1·2 per cent. for the whole of India.

V. THE CONDITIONS OF THE PAST DECADE 1921-1931.

132 17.—From a survey of the remote past we turn our attention to the closing decade 1921-1930 with which our Report is principally concerned and start with a general review of the agricultural, economic and seasonal conditions of this period in some greater detail since these exercise a substantial influence over the growth of population. The quantity of normal rainfall during the decade has already been shown by districts in the Subsidiary Table I and by tehsils in the marginal table under the paragraph dealing with Density and Rainfall. What remains now is to trace the course of rainfall during the ten years drawing attention to the exceptionally dry years as also to the good rainfall periods. Instead of giving a general account of these conditions for the whole decade it would be more advantageous to discuss them from year to year as far as possible in order to single out the good and bad years and avoid the confusion which the running account of such a long period involves. In preparing this brief account frequent help has been taken from authoritative sources such as the Annual Administration Reports of the State as also the Departmental notes obtained from the Heads of the State Departments for purposes of the Census.

The 1921 Census having been taken on the 18th of March 1921 corresponding to the Bikram date (Chet 1977) our review should naturally commence with the Sambat year 1978 but as only one combined Administration Report of the State was issued for three years 1977, 1978 and 1979, it will be advantageous to take these three years together and so also the subsequent 4½ years' period till the adoption of Fasli year by His Highness' Government with effect from the 1st of Katik 1984.

Triennium 1977, 1978 and 1979 (1921, 1922 and 1923).—Weather crops and general conditions of the people.—In the Jammu Province the rainfall was untimely and deficient during 1977 causing damage to both the *Rabbi* and *Kharif* crops, but in 1978 and 1979 it was fairly distributed, timely and sufficient and in the last year the condition of crops was well above the average. In Kashmir the rainfall in 1977 was below normal and not well distributed partially damaging the *Rabbi* crops; in 1978 also unfair distribution damaged the *Kharif* crops; but in 1979 conditions of the crops improved by the advent of timely and sufficient rains. In Gilgit the abnormal rainfall and early snowfall of 1977 brought considerable misfortune to the *Rabbi* and *Kharif* crops though this very year gave equal distribution of rain and snowfall resulting in a good crop in Ladakh. 1978 proved, however, unpropitious as insufficient rainfall brought about a scarcity of food stuffs in Gilgit while in Ladakh crops suffered from excessive rainfall.

241 *Cultivated area.*—The total cultivated area in the State fell, from [illegible] acres in 1976 to [illegible] acres in 1977 and [illegible] acres in 1978 but rose to [illegible] acres in 1979.

164 435 *General condition of the people: Kashmir Province.*—The general health of the people was fairly good as there was no epidemic and the birth-rate was higher than the death rate. Prices ruled high in 1977 and experienced a slight fall in subsequent years 1978 and 1979. The rise in wages benefitted the zamindars who, when free from agriculture took to labour. The number of live-stock increased.

AV1

Jammu Province.—Prevalence of severe famine in Sambat 1977 followed by diseases of various kinds increased the death rate and it was not possible for the population of the Kandi Ilaqas to recover from the evil effects till Sambat year 1979 when the season took a favourable turn resulting in good crops. The abolition of *forced labour* or *begar* also proved a great boon for the zamindars. 731 161

Frontier Districts.—Prices were high and prevalence of famine conditions in 1977 and 1978 rendered the people destitute in Gilgit although in Ladakh the health of the people was better and the birth rate higher than the death rate. The burden of begar enforced for the sake of Supply and Transport Department is a sore vexation to the people and an impediment to agricultural operations.

Four and a half year's period.—1980-1981-1982-1983 and first half of 1984 (1924-1925-1926-1927 and part of 1928).—*Seasons*.—In the year 1980 the rainfall in the Jammu Province was sufficient and well distributed there being no complaint even in Kandi tracts, while Nature caused belated sowings in 1981 but the position was restored in 1982 which gave sufficient and well distributed precipitation all over the province excepting portions of Reasi and Kathua districts where excessive and untimely falls affected the *Kharif* crops. In 1983 and first 6 months of 1984 the rainfall was irregular, the Mirpur and Kathua districts suffering from insufficiency of rain while abnormal rains in Reasi wrought much damage to life and property. 132

In the Kashmir Province the excessive rainfall in 1980 gave bumper harvests excepting the Anantnag tehsil, in 1981 the rainfall was comparatively much less but the deficiency was made up by sufficient snowfalls maintaining a richer and continuous flow in the irrigation channels and rivulets. In 1982 and 1983 and first 6 months of 1984 the precipitation was again sufficient and well distributed.

The Frontier Districts experienced scarcity of rains in 1980 especially in tehsil Kargil of the Ladakh district where the cultivated area decreased by 343 acres. In 1981 the fall was again not good but there was an increase of 366 acres in Gilgit and 38 acres in Ladakh in the area irrigated by *Kuhls*. In 1982 there was again shortage of both rainfall and snowfall but fortunately the crops which here do not depend so much on rain as on artificial irrigation did not suffer there being no decrease in the cultivated area. In 1983 and the first 6 months of 1984 the snowfall was heavier in the Gilgit district and the cultivated area increased by 610 acres.

Cultivated area.—The following table shows the variation in cultivated area during the 4½ years under review:— 241

Year.		Total area cultivated.	Variation.
1979	...	2,050,054	——
1980	...	2,049,793	−261
1981	...	2,039,206	−10,587
1982	...	2,037,220	−1,986
1983	...	2,045,267	+8,047

It will be apparent that the figures of area under cultivation had suffered a continuous fall since 1979 and it was only in the last year i. e., 1983 that an upward tendency began to demonstrate itself by an increase of 8,047 acres. The area cropped also decreased during these years from 2,098,113 in 1980 to 1,963,389 in 1981; and to 1,936,170 in 1982.

The General conditions of the people: Jammu Province.—The favourable seasons and good harvests of 1980 materially improved the condition

241 of people who for the past years were subjected to the ravages of famine and scarcity conditions. There was enough grain and to spare for exportation. The opening of Banihal Cart Road which is the one all-State route connecting the two provinces of Jammu and Kashmir was the greatest work of the decade. The health was generally good save in the Jammu
164 district where Plague caused much mortality. In 1981 the condition was
435 practically the same but there was no epidemic while in 1982 the general economic condition was slightly better owing to the general fall in the prices
241 of cloth, sugar, tea and salt which are the main commodities for which the zamindar is dependent on the market. The higher prices of food stuffs also brought gain to the agriculturist. There was not much improvement in 1983 excepting the slight rise in prices of food grains.

Kashmir Province.—In Kashmir the year 1980 was responsible for good harvests, high wages, absence from epidemics, decrease in forced labour, flourishing condition of people and prohibition of import of Shali into Srinagar and permission for its export to British India by Private Agencies. In 1981 with the exception of a Cholera outbreak the province had fair harvests, nice weather and good economic conditions which but for the feeble outbreaks of Cholera and Plague in 1982 were well maintained during 1982 and 1983.

Frontier Districts.—But for a mild attack of Influenza in Gilgit, the year 1980 proved to be a healthy year being free from disease and attended with satisfactory conditions. The people no doubt are generally poor which is due not only to the labour being unskilled and unable to fetch high wages but want of any industry or a brisk trade, the whole population being engaged in agriculture which unfortunately has no further land for expansion. The remaining years 1981, 1982 and 1983 were normal.

Fasli year 1984-85.—It is necessary to explain here the fact that His
925 Highness' Government ordered the abandonment of the old Bikram year and adoption in its stead of the Fasli year which commences with the seventh month of the Bikram year namely on 1st of Katik and closes with the month of Assuj. The first Fasli year 1984-85 started with the 1st of Katik 1984 (about the middle of October) and is represented in duplicate figures as shown above and consequently the conditions for the years after 1983 are represented by the Fasli years instead of Bikrami years.

Character of the Seasons.—The year 1984-85 proved very inauspicious
731 for Kashmir Province as the unprecedented and heavy rainfall continuing incess-
122 antly for well over two days brought disastrous floods which besides flooding the valley inflicted terrible destruction on crops and cattle alike. All communications with the outside world were cut off and the Kashmir valley was for several days completely isolated. Although the crops in Muzaffarabad district did not, on account of high elevation, suffer so much from floods as through excessive rainfall yet the washing away of the Kishenganga and Domel bridges by the unprecedented floods both in the Jhelum and the Kishenganga rivers brought about a serious dislocation of the trade of the district by cutting off the transport communications between Abbottabad and Domel. During the winter when the snows block the Murree road all traffic between Srinagar and the Punjab is diverted to this road which is free from snow throughout the year but loss of the above two bridges rendered the use of this route by wheeled traffic impossible. The bridges have, however, been reconstructed now in 1932 i.e. after 4 years of their destruction and consequently this period was not favourable for the flow of the trade of this district. The tehsils of Muzaffarabad district continued under the Settlement operations. The province was from from epidemic diseases but for the Small-Pox outbreak in Srinagar city in 1985 resulting in 1,038 deaths.

The annual Amarnath pilgrimage started in good weather from Srinagar but was overtaken by heavy incessant rains accompanied by snows in high alti-

§ [Errata: read "free" for "from"; cf. errata sheet, p. 329, category 116 -- Analyst]

tudes. Although many pilgrims were detained by the authorities still many 731
Sadhus and other enthusiastic pilgrims proceeded despite warnings and met 132
with untold miseries and privations. Some lives were lost due to extreme cold and starvation.

In the Jammu Province, the vagaries of heavens[1] displayed themselves at their worst during this year when the rains which baulked the hopes of the tiller at the time of the sowing season descended on earth in unprecedented fury in the month of Bhadon 1985 causing every river, stream, rivulet and nallah to rise to unknown of heights bringing wholesale destruction to all life and property that came before the fatal current. The loss was immense. Crops were washed away, cattle drowned, bridges and buildings destroyed and some human life swallowed up by the furious floods.

The *Rabbi* crops had a severe blast in the bargain. The general condi- 164
tion of the people was on the whole average, public health being comparatively better on account of absence of any epidemic excepting the usual malarial fever which is regarded an every day affair and not viewed as a serious thing. The prices of food staples continued stationery and import of grains into Mirpur district was kept free of customs duty.

Fasli year 1985-86.—For the Kashmir Province the year 1985-86, however, 731
started with propitious signs and the rainfall being sufficient and well distributed in 132
the earlier part of the year resulted in good crops all round and bade fare to make up for the misfortunes of the previous year, but Heavens intervened and all hopes were blighted by heavy rains in Bhadon bringing in their train floods of the same magnitude as of the last year followed by immense loss to crops, cattle, and houses. Scarcity of fodder caused much suffering to the livestock. Muzaffarabad district had well distributed rains with fairly good crops. Relief measures necessitated by two consecutive floods of 1985 and 1986 were continued by the Government by sanction of liberal grants for Taccavi (Rs. 167,613), restoration of the means of communications and relief works. The Government also obtained on loan the services of a flood expert whose scheme involving an expenditure of 24 lacs has been sanctioned by the Government.

The prices of *Kharif* crops continued high while those of the *Rabi* suffer- [262]
ed some reduction. The prices of food stuffs are generally dependent in this 435
province on the price of Shali which is the staple food of the Kashmiries.
Since the issue price of Shali for the city requirement which is the only market 164
of grain is authoritatively fixed by the Granaries Department; the rates of food stuffs in general remained normal in the face of the embargo laid on the export of food stuffs. The province had no epidemic during the year.

In the Jammu Province prices were lower and import of grain into Mirpur continued free of customs duty. Timely and sufficient rains yielded good crops although the floods repeated their visit on a smaller scale in Bhadon 1986. The visitation of locusts in Kathua, Udhampur and Mirpur districts was a great nuisance as it destroyed 378 acres of crop in Mirpur tehsil although no appreciable damage was done in other tehsils. Special measures adopted by the Government aided by the willing co-operation of the zamindars went a great way in minimising the damage. The public health was comparatively better as there was no epidemic outbreak.

Government measures continued to check the growth of venereal diseases in the hilly tehsils of Jammu. The Government besides specially holding the Zaildars, Lambardars and Chowkidars responsible for keeping a strict watch over cases of abduction of women also deputed religious preachers to enlighten the public opinion against such immoral practices. The prices of grains remained gradually higher. With the inauguration of Agriculturists Relief Regulation the lot of the zamindars underwent a considerable improvement.

Fasli year 1986-87.—In Kashmir valley the rainfall was excessive compared 132
with the preceding year resulting in water logging of considerable areas in the

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[1] [Errata list category 116, p. 329 for corrections--Analyst]

132 Sailaba Circle, which told heavily on *Rabbi* and *Kharif* crops. The Muzaffarabad district had well distributed rainfall and good crops. Hailstorms did some damage in certain places. The year was immune from epidemics excepting an outbreak of Cholera claiming 133 victims. There was a disastrous fire at Muzaffarabad and with the exception of the Treasury all State office buildings the Tehsil, Wazarat and the Court were burnt down. [164]

435 Prices of *Rabbi* crops remained generally higher. The Shali situation was under full control. The general condition of the people was good. The fresh land revenue assessment of the Uri tehsil was announced during the year and was received well by the zamindars.

731 With the exception of Mirpur and Bhadarwah tehsils the Jammu Province had timely and sufficient rains and good harvests. The visitation of locusts constituted a great nuisance throughout the province including the Jammu city where as if to give a demonstration of their strength they one day invaded even the Government offices and in a minute the walls, the doors electric posts and trees were literally blackened by their swarming numbers and their flying legions outside actually clouded the sun from view. The Government spent considerable amounts in the destruction of the pests by actually offering price per maund of the eggs destroyed by the zamindars. The Revenue officers had a busy time and the visits of high officers and the interest taken by the Minister went a great way in freeing the country from the locusts.

241 Inscrutable are the purposes of heaven as instead of anticipated scarcity and starvation fields yielded bumper crops and the over-flowing of grain markets lowered the prices so much that they touched the bottom and the agriculturists began to find it difficult to adjust themselves to the changed conditions.

164 General condition of the people was on the whole average the year being immune from diseases. The import of grain free of duty continued as also the measures against venereal diseases and abduction of women.

132 **Fasli year 1987-88 (upto end of 1987).**—Although the Fasli year is styled 1987-88 our account ends with the close of Bikram year 1987 when the final Census was taken.

435 Jammu district had well distributed rain attended with fair harvests; Mirpur had scarcity at *Rabbi* and excess at *Kharif* thus adversely affecting crops; Riasi and Udhampur districts had less rainfall than the previous year while Kathua had sufficient and timely rains. On the whole the rains were less favourable than of the past year.

The prices of grains started a downward tendency due to the world slump; and fall in prices in the contiguous districts prevented the prices from rising here. Import of grain in Mirpur and Kathua continued free of customs duty. The general health of the people was satisfactory as there was no epidemic.

In the Kashmir Province the rains were scarce although better than the last year. There were no accidental calamities and no appreciable difference in prices. The general condition of the people continued good till end of 1987 as the political agitation started in the month of Har 1988 which does not fall within our decennium.

The condition of the zamindars is one of steady progress. The abnormal fall in prices in British India did not affect the Kashmir zamindars who obtained fixed prices from the Food Control Department which has proved a great boon both to the urban and rural population.

312 **12. Extension of Irrigation.**—Having discussed the character of the

[illegible] AVI

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for each year of the past decennium we now come to a detailed examination of some of the principal factors affecting growth of the agricultural population chief among which is the irrigation which alone can enable our agricultural productions to meet the ever-growing requirements of growing population. The absence of connected accounts of the principal irrigation divisions of the State in any of the previous Census Reports provides ample justification for the devotion of larger space to the subject in this Report as it is well nigh impossible to assess the requirements of our agricultural resources without a knowledge of the irrigational systems that form the basis for this development.

The history of irrigational works in the State may safely be divided into three definite periods, (a) period prior to year 1901, (b) 1901 to 1921, (c) 1921-1931. Prior to 1901 attempts were made in the reign of Muslim King Zain-ul-Abidin to construct irrigational works in the valley and even so far back as [illegible] years Raja [illegible] is said to have constructed a [illegible] miles long canal from [illegible] to Martand Temple.

Besides the Rajpur canal drawn from the Chenab at a cost of several lacs in the reign of the late Maharaja Sir Ranbir Singh Sahib Bahadur which did not prove successful on account of mistakes in levels there were some more water courses taken out direct from the Chenab and [illegible] from the Tawi stream all of which irrigated the Jammu district alone, while there existed Zamindari canals both in the Kashmir valley and other parts. The first irrigational work constructed by the State Public Works Department in the Jammu Province was the Jogi Gate canal [illegible] miles long with a bed width of [illegible] feet and a discharge of [illegible] cusecs which cost Rs. [illegible] and besides irrigating some lands near about Jammu supplied water to the State gardens.

1901-1921.—It was in 1901 that expansion of irrigation on scientific lines was seriously commenced under the supervision of the Public Works Department and a regular irrigation division under a Divisional Engineer was opened in the Jammu Province while the irrigation in the Kashmir Province was looked after by the Divisional Engineer Kashmir Public Works in combination with the Roads and Buildings. During this period 1901-1921 the following canals were constructed :—

Kashmir Province ... 1. Martand Canal.
2. Lal Kuhl "
Jammu Province ... 1. Pratap "
2. Ranbir "
3. [illegible] "
4. Ujh Canal (upto R. D. [illegible]).
5. Upper Jhelum Canal Distributaries.

Martand Canal.—It takes off from the Liddar river and has a total length of [illegible] miles (Main line [illegible] and Distributaries [illegible]) the total area irrigable being [illegible] acres of which [illegible] were already irrigated by the old Shahi Kuhl. It was started in [illegible] with a project estimate of Rs. [illegible] and is having a successful run since [illegible] serving the twofold object of irrigating the crops and supplying pure drinking water to the inhabitants of the Martand plateau.

Lal Kuhl.—The project at an estimated cost of Rs. [illegible] was completed in [illegible] and was designed to irrigate [illegible] acres of which [illegible] acres already obtained irrigation from the old *Kuhl*. The total length is [illegible] miles and it serves for *Kharif* irrigation only.

The Pratap Canal.—Excavated originally in [illegible] the canal was remodelled and extended in [illegible] at an estimated cost of Rs. [illegible]

3/12 Taking off from the right bank of the Chenab river the canal flows presumably over a total length of [illegible] miles commanding an area of 13,000 acres. It is more of a protective than productive irrigation work and the expectation of a good return has not been fully realised as the zamindars are not keen to utilise canal water in spite of the low abiana rate.

3/12 *Ranbir Canal.*—This is the largest and most important canal in the State and was started with a project estimate of Rs. [illegible] in [illegible] and opened in [illegible]. Taking off from the left bank of the Chenab near Akhnoor and
376 following for the first [illegible] miles in the line of the old Shahi canal it flows for [illegible] miles in the main channel and [illegible] miles in the distributaries (total [illegible] miles) and is capable of commanding an area of [illegible] acres. Besides serving as an irrigation channel for [illegible] miles, propelling the turbines of the Jammu Hydro-Electric installations which supply electricity for lighting the city of Jammu, running the Water Works purifying plant, driving the looms of the [illegible] Department and mills of the city, the canal has greatly ameliorated the condition of the rural population of the Jammu district and has proved a great productive work bringing a fair revenue to the State.

3/12. *[illegible] Canal.*—Commenced in [illegible] with a project estimate of Rs. [illegible] and intended to irrigate [illegible] acres the irrigation from the canal has not been satisfactory as the discharge of [illegible] cusecs which could be taken into it under an agreement with the Punjab Government has proved very inadequate as the land being porous and stony absorbs a large percentage of this supply. The canal takes off from the right bank of the Ravi about [illegible] miles above the Madhopur Head Works (Kathua) and has a total length of [illegible] miles. It has no Rabi irrigation since under the agreement water can be drawn into it from 1st of April to 30th September only.

Ujh Canal.—Started in [illegible] with a sanctioned cost of Rs. [illegible] the canal was completed only in [illegible] i.e. during the current decade with a total length of [illegible] miles. It takes from the river Ujh and serves an area of [illegible] acres of land in the [illegible] tehsil of the Kathua district.

Upper Jhelum Canal Distributaries.—These distributaries [illegible] in number, [illegible] miles in length and constructed at a cost of a lac of rupees take out from the Upper Jhelum Canal in the area through which the canal passes in the State territory. The total area of Mirpur and Bhimber tehsils expected to be irrigated was [illegible] acres but so far very little irrigation has been received as the seepage from the Upper Jhelum Canal has done considerable damage to the [illegible].

3/12 *[illegible] Kuhls.*—Besides the above irrigation works the following two Kuhls have been constructed to help the irrigators in the Gilgit Agency and
6/57 Ladakh Wazarat the revenue thereof is appropriated by the Revenue Department.

(i) *[illegible] Kuhl* in Kargil tehsil.

(ii) *[illegible] Kuhl.*—A vast tract of uncultivated land near [illegible] and [illegible] situated between miles [illegible] and [illegible] of the Bandipur-Gilgit road was thirsting for irrigational facilities in spite of its proximity to the deep Gilgit river. Scarcity of fodder and grain in Bunji and Gilgit and high temperature of the tract invited the attention of officers who in [illegible] attempted the construction of a small Kuhl through a company of Sappers and Miners but the work was left incomplete. In [illegible] construction of Kuhl from the Nullah on the other side of the hill range about [illegible] miles above [illegible] village along with its [illegible] branch was started at an estimate of Rs. [illegible] and successfully completed in two years. The Kuhl apart from irrigating [illegible] acres has proved a boon for travelling public by considerably modifying the climate of the district and providing homes for numerous [illegible] and other people.

(39) *[illegible] Kuhl.*—Owing to insufficiency of water in the old [illegible] Kuhl a new Kuhl taking off from [illegible] Nallah was constructed in [illegible] at an outlay of Rs [illegible] to irrigate lands of [illegible], [illegible] and [illegible] villages as also to compensate the zamindars of [illegible] village who were promised water in exchange for the [illegible] Spring water diverted for Gilgit water supply. 312 661

(40) *[illegible] Kuhl.*—The construction of the Kuhl in [illegible] Ilaqa in Gilgit district which was completed only last year is expected to ameliorate considerably the condition of the Ilaqa.

[illegible].—The period which actually falls within our decade is unique in the history of irrigational development in the State as in his capacity of the Senior and Foreign Member the present Ruler of the State drew up a scheme for the breaking up of the Public Works Department into three separate departments namely (1) Roads and Buildings, (2) Irrigation and (3) Electricity, each under the control of a separate Wholetime Chief Engineer who will be able to devote his whole-hearted attention and energies to the development of his particular branch. Since this scheme marks an era in the inauguration of a vigorous policy of development it is only fair to quote briefly the highly [illegible] intentions of the Ruler which show the depth of patriotic feelings and [illegible] love for the welfare of the people:— 312 653

"Under the present system our State Engineer controls Roads and Buildings, Irrigation and Electricity. In all these branches the State is in a very backward and undeveloped condition and our only hope of progress appears to be in separating these three branches and placing each under the control of a competent and energetic officer who would then be able to devote his whole time and attention to the development of his particular branch.

Taking each branch separately we find that our communications are exceedingly bad. We have in Kashmir roads leading into the valley, one from Rawalpindi, being long established, is in good order. The road from Jammu is quite unfinished and requires a very great deal of attention. This road being an all-State route, should be developed as rapidly as possible and made into the main trade and passenger artery of the State. When we leave these two main roads we find that outside the actual valley of Kashmir, hardly a road worthy of the name exists in the State. I have lately travelled from Jammu via [illegible] and Bhadarwah and Kishtwar and over the Sinthan Pass into the valley of Kashmir and I can personally testify as to the dire necessity of developing our internal communications. Apart from the needs of our people roads are necessary for the development of our great forest properties.

Turning to Irrigation, the production of more and more food is necessary because our population continues to increase as a matter of course. All our cultivable areas excluding State forests have been brought under the plough, and the production of more food cannot be looked for from cultivated areas dependent upon rainfall alone. Our only hope lies in extension of irrigation whereby the produce of already cultivated fields would be greatly increased. We are the happy possessors of abundant rivers and streams and it is most lamentable that we have not taken full advantage of this bounty of nature.

In conclusion I propose that in future instead of having one State Engineer to control these three branches of our Public Works, we should employ three men".

This resulted in the constitution of the Irrigation Department having two Divisions in Jammu and one in Kashmir showing the following progress during the decade [illegible]. I

In Kashmir besides survey work for various irrigation schemes the construction of [illegible] Canal started in [illegible] at an estimated cost of rupees eleven lacs has been brought to completion and opened during the year [illegible]. The canal having a total length of [illegible] miles (Main [illegible] and Distributary [illegible]) is expected to irrigate an area of [illegible] acres annually out of total commanded area of [illegible]. It takes off from [illegible] stream. 312

212 In Jammu the extension of the Ujh Canal was started at an estimated cost of Rs. 605,422 in the year 1926 and major portion of the work is nearly finished. Moreover extension to Distributary No. 9 of the Ranbir Canal has also been carried out at a cost of Rs. 140,232.

During the decade under report the length of the canals has increased from 357·21 miles to 482·70 miles giving a net increase of 125·49 miles in length and increase of 46,383 acres in area which no doubt is a record of good progress. Out of a total expenditure of Rs. 11,613,683 incurred on irrigation works from 1859-60 upto end of 1929-30 Rs. 3,496,381 were spent during the last decade. The expenditure on irrigation works from 1921 to 1930 amounts to Rs. 3,496,381 while the receipts come to Rs. 2,641,864. The position may be summed up in the words of the Chief Engineer, Public Works Department as follows :—

"Looking at either from the point of view of the revenue realised by the State or the prosperity of the Ilaqas in which the various canals pass there can be no doubt that they have more than amply fulfilled the expectations with which they were started. Vast areas in the Jammu and Kashmir Provinces have now been made fertile. Places which at one time appeared wilderness and uninhabitable and suffered even from want of drinking water are now full of green fields and well grown fruit gardens. The price of the land has considerably increased and the inhabitants are now in a comparatively prosperous condition".

133 164 **18. State of Public Health.**—In a vast country like Jammu and Kashmir State with no homogeneity of climate and seasonal conditions, the factors governing public health are so varied that it is difficult to form a correct estimate for the entire country as to the propitiousness or otherwise of the individual years much less of a decade. The big mountain barriers divide the territory into distinct water tight compartments each possessing separate traits of climate with the result that while the Jammu Province might be passing through a severe epidemic of Plague the province of Kashmir is found to be immune from the touch of the epidemic, and on the other hand prevalence of Cholera in Kashmir in particular years has little effect upon Jammu, not to say of the far-flung Frontier regions.

164 744 This view derives ample support from the survey of the various epidemics during the last decade. During the period of ten years 1921-30 there have been 9 annual visitations of Plague in the Jammu Province most especially in the Jammu district while Kashmir Province enjoyed complete immunity for all these years with the exception of 1929 when in the month of November Plague broke out in the *Awantipura* and Kulgam tahsils claiming 26 victims. As regards Kashmir Cholera has visited the province in 1924, 25, 27, 29 and 30 but with the exception of 1929 when 70 persons died of Cholera in Basohli tahsil the Jammu Province has been almost free from the disease. The total mortality from the infectious diseases is given in the following table :—

Cholera	... 19,037
Small-pox	... 13,546
Plague	... 3,221

Plague.—The total deaths from plague in the Jammu Province come to 3,233 as against 5,134 of the last decade which shows that although the visitations of the epidemic have been frequent and regular the loss of life has been reduced by almost 39 per cent. which is due to the prompt and effective measures taken to combat the disease by the Health and Medical Departments in the shape of systematic trapping of rats, disinfection of houses and anti-plague inoculations. With the exception of the epidemic of 1924 which levied a toll of 2,042 from the course of the disease has been sporadic and unpronounced.

The only exceptional turn taken by the disease was to make its appearance in the Kashmir Province in 1929 when the Kulgam and *Awantipura* tahsils [illegible] 164 744

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

169 carried away about [illegible] souls or other causes like the War or the big famines. The attacks of plague and cholera enumerated above have also been lower and
744 of lesser intensity and much loss of life was averted by the prompt and effective measures taken by the Medical and Health Departments.

[743] **Venereal Diseases.**—Although the mortality figures under venereal diseases are not separately available for absence of a separate column in the death registers yet it is an established fact that these diseases are working great havoc amidst the population of Ramnagar, Basohli and other hilly ilaqas of the Jammu Province, where the rate of increase in population is comparatively much lower. In order to prevent the further spread of this highly contagious disease and also to eradicate it in the localities where it holds sway at present His Highness' Government opened a Venereal Diseases' Hospital under the charge of an Assistant Surgeon in the Ramnagar ilaqa which has been treating the sufferers on Western lines and the ignorant rural population which formerly looked askance at the modern methods of treatment has now pretty accustomed and shown considerable eagerness to avail themselves of the treatment. The work done by the hospital during the last 4 years is recorded in the following statement. The Chief Medical Officer, Jammu states that probably [illegible] per cent. of the adult population or less are tainted with syphilis and about [illegible] per cent. with gonorrhea, which seems to be an exaggerated view.

Year	Syphilis	Gonorrhea	No. of injections given for [illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]

Expenditure per head of population, [illegible]	Rs.	a.	p.
State ...	0	[illegible]	[illegible]
Jammu Province ...	0	[illegible]	[illegible]
Kashmir ...	0	[illegible]	[illegible]

During the decade under review the Government has been contributing in a greater measure towards the extension of the Medical Department and the annual expenditure which stood at Rs. [illegible] in 1921 rose to Rs. [illegible] in 1930 which gives an expenditure of [illegible] annas per head of population against [illegible] of 1921 and [illegible] of 1911.

743 The number of hospitals and dispensaries has increased from [illegible] in 1921 to [illegible] in 1930 and the increasing popularity of these institutions is evidenced by the regular increase in the number of out-patients from year to year. In 1921 the number of out-patients was [illegible] while in 1930 the number went up to [illegible] giving an increase of about [illegible] lacs or [illegible] per cent. in ten years. The number of operations (major and minor) rose from [illegible] in 1921 to [illegible] in 1930 i. e. an increase of over [illegible] per cent. in the decade.

744 **[illegible]. Sanitation.**—The expenditure on sanitation has also increased from Rs. [illegible] in 1921 to Rs. [illegible] in 1930 and the decade has been particularly
369 favoured by attachment of greater attention of the authorities towards sanitary requirements. It has witnessed the inauguration of three new Notified Area Committees in Sopore, Udhampur and Mirpur towns, sanitation whereof is now entrusted to these Committees which receive a handsome contribution from the Government and also raise further funds by taxation. The two Municipalities in the cities of Jammu and Srinagar are of course looking after their respective sanitation through trained inspectors and sanitary staff. The various schemes of sanitary improvements particularly the Drainage and City Extension Schemes of Srinagar are already being put in proper shape and other schemes will it is hoped also receive sympathetic treatment in due course.

The total expenditure incurred by the Jammu Municipality during the decade is as under :— 744

364

		Rs.
Expenditure on Public Health	—	139,849
" " Sanitation and Sanitary Improvements	—	165,239
" " Public Instruction	—	3,021

86 streets were paved and drained, 43 were drained only, one new road and one nullah were constructed, 8 roads were macadamized, and 300 lights were added.

31. **Improvement in Communications.**—The principal requisites for the material prosperity of a country is a sound system of communications by land, by water and during the recent progressive times also by air. By breaking up the isolation of the different parts of a country, bringing into closer and intimate contact the village and the town and enabling the speedier development of the agricultural, mineral and other industrial resources of the country a backward tract is soon brought to the front rank of civilized and advanced countries through the blessings of improved systems of transport and communications. 491 494

Want of suitable communications and transport facilities have proved great obstacles to the political and economic development of India and constitute still greater impediments in the case of our State. In India a large part of deficiency has been made up by the various systems of Railways and Roads which have worked great economic and social improvement by breaking up the isolation of the village, the immobility of labour and the conservatism of the people.

Unfortunately due to the hilly character of the country the average height of which is 5,000 feet above sea level and the mountain barriers that surround it, the work of improvement is not so easy and the progress cannot be expected to be as speedy as in the plains. In 1880 there was no continuous road to drive through to Kashmir although there existed patches of small lengths between different towns. The routes were difficult and passed over dangerous ascents and descents rendering the journey to Kashmir valley very difficult. Thanks to the generous grants expended by His Highness' Government on improvement of communications from year to year that during the short space of 40 years we find that marvellous progress has been made in this direction. The following are the principal road systems :—

The Jhelum Valley Road.—This road has a length of 132 miles from Srinagar to the Kohala Bridge where a further length of 64 miles of Kohala-Murree-Pindi route of the British territory connects the valley with the Punjab. Till the year 1922 this was the only road for vehicular communication between the Punjab and Kashmir. This road has no doubt opened up the country to a great extent and given great impetus to export and import trade which during the last decade has considerably increased in volume. The old type ekkas and bullock-carts a dangerous and costlier means of transport have been replaced by modern means of cheap and speedy transport by motor lorries. The increase of trade and traffic is evidenced by the increased revenue from the road toll which amounts to 3 lacs a year.

Garhi-Habibullah Road from Domel.—This road with a length of 13 miles links up the State with the Hazara border at [illegible] from where vehicular traffic passes over the Garhi-Habibullah road in the British territory till it joins Railway at Abbottabad. During the decade improvements costing Rs. 27,225 were effected on this road.

The Banihal Cart Road.—Both the above routes to Srinagar being lengthy and tedious did not bring that close touch between the two provinces

491 of Jammu and Kashmir which was so essential for the development of the
State. A long travel through the railway from Jammu to Rawalpindi, a
494 tedious nightly change at Wazirabad Junction, arrangements for transport at
Rawalpindi and then a halt on the way either on the British or the State side
of Kohala were factors which combined to make the journey a tedious and
491 uninviting one. To remedy this defect the Banihal Cart Road was started in 1909
and completed in 1922 at a cost of 43 lacs. It provides a direct link between
653 Jammu and Srinagar (the two capitals of the State) and passing entirely
through the State territories it covers a total length of 203 miles rising from Jammu to the Patani Pass at an altitude of 7,000 feet and then after dropping down to the valley of the Chenab at Ramban it rises to the Banihal Pass at an altitude of 9,000 feet whence it drops again to the valley of Kashmir which has a uniform level of over 5,000 feet above sea. The opening of this important road in 1922 imparts to the decade under review a special significance as the work is perhaps the biggest and costliest feat accomplished in the history of the State Public Works Department. The road is progressively gaining in importance and popularity and during the last few years the volume of traffic has so much increased that in 1987-88 (1931) 14,017 motor lorries, 3,612 motor cars, 495 tongas, 63 ekkas, and 197 bullock-carts passed over the road in a single year and the road toll receipts averaged to Rs. 200,000 per annum. The small figures of traffic in the case of tongas, ekkas and bullock-carts is a clear evidence of the facts that these slow means of transport have been almost completely ousted by the motor vehicles and the slight trace still lingering only plies between short stages and not on the entire length of the road journey.

The Srinagar-Ganderbal Road, the Nasimbagh Road and Achhabal-Anantnag Roads were metalled during the decade while general improvement and tarring of the Srinagar roads, the widening of the Gupkar Road and the construction of the Boulevard Road from the Gagribal to Shereshbagh round the Dal Lake mark a great step towards advancement. In the Jammu Province the progress during the decade has by no means been slow as is evidenced by the completion of the Mirpur-Chechian Road at a cost of Rs. 251,913 in 1986 (1929) which has greatly helped the development of trade, traffic and the resources of the country. Its utility for military purposes was established during the recent disturbances when it served a very useful purpose in carrying regiments of the State and British Military to quell the agitation in Mirpur and surrounding area.

491 *Samba Road.*—Although only 17 miles out of 21 of this road have been metalled and wire netting has been spread over the sandy portions to facilitate traffic, yet the road is open to lorry traffic and Samba—important stronghold of the Dogra Rajputs—is only at one hour's distance from Jammu now.

Jammu-Kathua Road.—Though only a fair weather road and *katcha* yet its opening has brought the Kathua District Head Quarters (which formerly could only be reached in two days through a circuitous route proceeding upto Pathankote by Railway and then over miles of bad road) into direct touch with the Capital (Jammu). The journey of two days can now be accomplished in four hours in a lorry which also goes to Jasmergarh tehsil. It is hoped that greater attention to this road in future will open out this part of the country which has very good rice producing areas.

Akhnur to Hamirpur Sidhar (length 37 miles).—Passing along the mainline of the Pratap Canal upto its tail it takes a turn to Hamirpur Sidhar. This is a *katcha* road and if it is extended to Manawar, as is proposed, Jammu will be connected with Mirpur through an all-State route leading to greater security and prosperity of His Highness' subjects in Mirpur Wazarat and Akhnur tehsil.

Kathua-Basohli Road.—Formerly a wholly bridle road with a length of 36 miles out of which 18 miles pass almost through hilly tracts has now been made fit for wheeled traffic for the first nine miles and estimate of Rs. 68,000 has been framed to make the whole of it fit for wheeled traffic.

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Katra-Saktar Road.—This motor road branching off at Saktar (18 miles from Jammu on the Banihal Cart Road) and terminating at Katra town has brought the head-quarters of the Riasi district nearer to Jammu and is a great boon for the pilgrims to Trikuta Devi. Out of a total length of 10½ miles 8 miles have been metalled during the decade at a cost of Rs. 72,955.

Besides the above the improvement and metalling of the Jammu roads has made the city more neat and beautiful and the construction of the Gumat-Shalimar road has relieved the congestion of traffic in the city.

Bridges.—In Kashmir apart from the construction of the Barbarshah and Safakadal bridges and laying out of separate footpaths on the Amirakadal bridge in the city, the Domel and Kishenganga bridges which were washed away by the floods of 1929 were rebuilt at a cost of Rs. 114,300 restoring communication with Muzaffarabad; and Khudwani bridge over the Vishow river was also reconstructed and has restored the communication to the Kulgam tehsil.

In the Jammu Province the Karai Suspension bridge on Marwa river on Kishtwar Synthan Pass was newly built at a cost of Rs. 12,487 and suspension bridge over the Chenab at Doda was also completed at a cost of Rs. 20,426 during the decade. Of the big bridges that on the Bahiol Nalla which in the rainy season widened to ½ mile and rendered passage of wheeled traffic impossible on the Jammu-Sialkot Road was completed at a cost of Rs. 123,278, thus removing a great nuisance of the motorists who were held up half way on the road and had to wait till the subsidence of the waters. The volume of wheeled traffic over the old suspension Tawi bridge had assumed such abnormal proportions that it became essential to widen the bridge and have a new pukka construction substituted in its place. A new girder bridge having a central roadway of 18 ft. for vehicular traffic and side walks of 8 ft. each for pack pony and pedestrian traffic has been constructed over the existing piers and abutments. The bridge is five feet higher than the highest flood level and was completed at a cost of Rs. 3,44,000 after the close of the decade under review.

The total road mileage as maintained by the Public Works Department shows an increase of 415 miles out of which 247 miles represent the increase in the metalled roads only as will be shown by the following statement :—

	1921.	1931.	Increase.
Metalled Roads ...	[illegible]	[illegible]	247
Semi-Metalled Roads ...	[illegible]	[illegible]	—[illegible]
Kacha Roads ...	[illegible]	[illegible]	[illegible]
Total ...	[illegible]	[illegible]	415

The total expenditure on the Public Works Department including roads and buildings is Rs. 33,377,010. Besides the above roads, some roads in the Kashmir Province are looked after by the Revenue Department and some forest roads by the Forest Department.

III. **Development of Industry.**—It has now become a proverbial saying that the State of Jammu and Kashmir is exceedingly rich in natural resources which at the present moment are in an inactive state or have reached only the infant stage of development. The principal natural resources available to the State and its people for raising wealth and converting that wealth into necessities of life required by the higher standard of life into which the progress of civilisation is pushing the peoples of the world day by day are noted below and the ensuing pages shall take account of all these sources of wealth, starting with 000

000 an introductory account of the general industrial expansion of the decade and taking up each item in succession.

654 473 With a view to devote increasing attention to the development of the forest, mineral and industrial resources of the State a new portfolio of Commerce and Industries was provided in the Constitution which came into force during the Samvat year 1979 (1922 A. D.) resulting in the creation of a new Department of Industries under an expert. The department after doing preliminary survey work busied itself with the problem of examining possibilities for the establishment of new Industries but for want of a definite industrial policy much progress could not be made especially when the period was one of all round trade slump and falling prices and when necessary capital for outlay in big ventures was not readily forthcoming. Still with all these handicaps the industrial utility of the various minor forest products was examined and experimented upon as also the economic value of the various minerals was established by tests in the Government Industrial Laboratory and by certain manufacturing firms of England. During the short period of its existence the department has succeeded in spreading an industrial atmosphere in the State and creating a desire in the people to take to industrial pursuits. Creation of Industrial reserve, organisation and holding of the State Exhibition, provision for registration of Joint Stock Companies, Patents and Designs, formation of a Civil Supplies Department have all contributed materially towards industrial advancement. Below is recorded a list of some of the important Industries established during the decade under review and in these operations are conducted on a fairly large scale:—

1. Match Factory.
2. Ice "
3. Tanneries.
4. Santonin Factory.
5. Fruit Preserving Works.
6. Soap Manufacture.
7. Tent Factory.
8. Oil Factories.
9. Furniture Factories.
10. Willow Works.
11. Silk Weaving Factories.
12. Carpet Factories.

654 The above shows the fresh industrial ventures of the decade but Kashmir handicrafts and cottage industries too numerous to mention have side by side made a satisfactory all round progress which is evidenced by the birth of new manufacturing firms of carpets, puttoos, lois, silks, shawls, embroideries, papier mache work, silver-ware and wood-carving, etc. Commercial value of the following raw materials have further been investigated and there is an early possibility of these products being exploited for commercial purposes through the establishment of new industries in the State:—

1. Jute Manufacture.
2. Ink "
3. Wine "
4. Rose Distillation.

654

5. Saffron Oil.

6. Extraction of Jasmin, Narcissus and Lilac essences.

7. Shimin Oil (Scent).

8. Casein preparation.

9. Paints and Varnishes.

10. Honey Purification.

11. Black board chalk Manufacture.

12. Starch Manufacture.

The famous Silk Industry of the State continued to function although its income experienced a considerable fall in the latter half of the decade due to the extraordinary fall in the price of the silk. [288]

Cottage Industries.—A peripatetic demonstration party employed by Government has done useful work by introducing improved fly-shuttle looms and teaching new patterns and designs to the village weavers. The solicitude of Government for the improvement and welfare of the cottage workers is sufficiently exhibited by the handsome grant of Rs. 73,000 sanctioned for granting small loans to the workers. Further proposals for State aid to industries and establishment of an industrial and commercial bank are also under consideration of the Government. 472 654

Birthday Exhibition.—The holding of an annual exhibition at Srinagar of the Industrial and Agricultural products of the State on the auspicious occasion of His Highness' birthday has served to give a wide publicity to the indigenous arts and manufactures through the large mass of visitors who annually flock to the Happy Valley to escape the rigorous heat of the plains as also to enjoy the beauties of nature in Kashmir. 543

The department has prepared a Statistical Atlas for the State and is engaged in bringing out other useful publications such as the Statistical Abstract, Development Map and a Commercial Directory. A clear proof of the spread of industrial atmosphere will be found in the formation of the following five Joint Stock Companies during the decade while formerly the business on Joint Stock System was much less known than practised in the State:— 473

		Share Capital.
		Rs.
1. The Dogra Commercial and Industrial Company Limited, Jammu	—	[illegible]
2. Jammu and Kashmir Commercial Syndicate Limited	—	50,000
3. The Lakshmi Trading Company Limited, Srinagar	—	25,000
4. Kashmir Textiles Limited, Srinagar	—	100,000
5. Apex Limited, Srinagar	—	20,000

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23. Expansion of Trade.—The following table shows the total trade of the State during the various years of the decade :—

Year.	Quantity in maunds.			Value in Rupees.		
	Imports.	Exports.	Total.	Imports.	Exports.	Total.
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

From a perusal of the above figures it transpires that both the imports and the exports have during the decade increased in bulk—imports having gone up by 23 per cent. and exports by 24 per cent. although the value in rupees has remained the same.

The disparity between the figures of quantity and value is due to the fluctuations in the prices of commodities but the general tendency towards increase in trade is quite pronounced which is a fair index of the increasing prosperity of the State. The chief articles of import into Jammu and Kashmir Provinces are Salt, Sugar, Liquors, Cotton goods, Tea, Grains, Metals, Seeds, Tobacco, and Snuff while amongst the export articles, Live-stock, Drugs and Medicines, Fruits and Vegetables, Grains, Ghee, Seeds, Raw-silk and Cocoons, Hides and Skins, Wood, Wool and Woollens figure prominently.

The following table will show the trade figures of the two provinces as well those for trade between Central Asia and the Punjab which is carried on by three routes via, Leh, [illegible] ferry in the Kulu district of the Punjab and Gilgit :—

	[illegible]			[illegible]		
	Imports.	Exports.	Total.	Imports.	Exports.	Total.
1. Jammu Province ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2. Kashmir ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3. Central Asian trade with Punjab ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

The all round growth in both the export and import trade of the State is due to the improved means of communications which have opened up the country. The opening of the Banihal Cart Road has given a considerable impetus to trade by providing a cheaper all-State route and bringing Jammu, the Capital of the State and other Punjab towns such as Sialkot, Lahore and Amritsar much nearer to Kashmir. The prevalence of peace and order ensuring perfect security of life and property, the development of industries and expansion of agricultural production and [illegible] of forests here, amongst other things all combined to produce these results. The trade in bond is growing exceedingly popular since on this system the merchants of the Punjab and the State can compete on entirely equal footing and articles imported in bond are sold within the State almost at the same price for which they sell in the Punjab as under this system the State traders have to pay the customs duty at the British Indian Port and no additional duty is levied at the State Frontiers on these imports as the State, under Treaty terms, automatically receives the credit of duties on all such imports made into the State in bond. As regards articles imported from any place in British India into the State, a State customs duty has to be paid which increases the price of the articles for the consumers in the State. The idea of the growth of bonded imports during the decade can be gathered from a survey of the following comparative figures which show an increase of 130 per cent. in the decade. 439

	Imports in Bond.	
	[illegible]	[illegible]
Jammu Province ...	[illegible] Maunds.	[illegible] Maunds.
Kashmir " ...	[illegible] "	[illegible] "
Total ...	[illegible] Maunds.	[illegible] Maunds.

As regards Central Asian Trade the value of which is given above for the purposes of comparison it will be observed that the trade has experienced considerable fall both on the export as well as the import side since the year 1921. The causes of this depression are to be found in the propaganda of the Soviet Government to increase their own trade in Central Asia by ousting the British Indian imports through a process of systematic underselling of their goods and consequently depriving the British Indian goods from competing on favourable terms. The Inspector General of Customs and Excise thinks that unless the propaganda against imports from British India is counteracted there is hardly any chance for the import trade to show any appreciable improvement.

38. **Mineral Wealth.**—The State possesses extensive Mineral Wealth the scientific development of which will besides meeting the pressing need of augmenting the financial resources of the State materially solve the problem of economic depression and unemployment. The Mineral Survey Department has succeeded in locating a large number of minerals a list of which is given below:— 135 654

Fuels—(1) Coal, (2) Lignite, (3) Possibility of Petroleum.

Metalliferous Minerals—(1) Bauxite, (2) Iron ore, (3) Copper ore, (4) Lead (Silver ores), (5) Zinc, (6) Nickel ore, (7) Manganese, (8) Gold, (9) Arsenic, (10) Chromite.

Non-Metalliferous Minerals—(1) Ochre, (2) Gypsum, (3) Graphite, (4) Kaolin, (5) Dolomite, (6) Fullers-earth, (7) Marble, (8) Slate, (9) Steatite, (10) Serpentine, (11) Barytes.

Precious and Semi-precious Stones.—(1) Corundum (Sapphire and ruby), (2) Beryl and Aquamarine, (3) Tourmaline.

Besides these are other minerals which are suitable as chemical fertilisers (Gypsum and Saltpetre), for glass manufacture, for making refractories and for other chemical industries.

It will be interesting to note that the above Mineral Wealth has been located in 1/17th part of His Highness' Territories which has only been surveyed so far and we leave it for the imagination of the reader to fill up the picture when the entire territories

000 ed so far and we leave it for the imagination of reader to fill up the picture when the entire territories have been surveyed.

316 654 Although a good deal of survey work has been done but actual working has not so far been seriously commenced save in the case of Corrundum Sapphires of which about 50,000 Tolas have been dug out from the Padar Mines and the Aquamarines which have been won from the Skardu Mines. Prospecting licenses for Ochre, Gypsum, Talc and Lignite have been issued to private individuals or firms and applications for grant of prospecting licenses for some other minerals are under consideration. This no doubt shows that some beginning in the exploitation of Mineral Wealth has been made though on a small scale and day by day increasing number of people are getting interested in the business bringing within reach of the Government fresh sources of income. The working of the principal minerals on a commercial scale on which the State can build its hopes especially Bauxite, Iron, Copper, Lignite and Coal is ruled out problem unless communication to the mines situated over high mountains are improved to facilitate their carriage in raw condition to commercial centres to compete in the market or to facilitate the carriage of heavy machinery and engineering plants to the mines for converting the raw material into finished commercial products.

433 For the conversion of these inert resources into actual wealth which will flow into and fill up the coffers of the State in ever-increasing bulk bringing all-round prosperity in the country it is necessary to impart requisite training to the people in industrial development.

None of the minerals have so far been developed and worked on scientific lines for lack of proper communications, public enthusiasm or for other reasons. To derive full advantage of these resources, it is hoped, the State would formulate vigorous industrial policy, grant adequate protection, concessions and other guarantees so that big capitalists might feel encouraged to invest their wealth in large scale ventures. Even for small undertakings working whereof can be immediately taken in hand the following facilities should whenever necessary, be extended to the lessees so that the traditional shyness of the local residents might be won over and sufficient nerve, confidence and spirit of adventure be developed in our youngmen who may feel an instinct for industrial careers in preference to clerical jobs. Some of the more important requisites for industrial development as stated by the Industrial Department are :—

1. Transport facilities,
2. State aid,
3. Protective tariffs during the stage of infancy,
4. Patronisation of indigenous manufactures,
5. An efficient and wide-spread Banking System,
6. Organisation of Markets,
7. Scientific researches, and above all
8. The quality of Human Factor.

The present low standard of output and of comfort, the contempt for manual labour, the low vitality, the absence of ambition, the inordinate tendency to borrow for unproductive expenditure are individually or collectively responsible for keeping a large proportion of the State population low in the scale of civilisation and progress. A weak and ignorant population, however, richly endowed with natural resources cannot be made to appreciate the immense possibilities around them and to seize the opportunity for bettering themselves.

But with the spread of education both academic and technical the progress in trades and crafts, the general awakening and the propagation of information regarding the discoveries of fresh mineral and other resources and the ways of utilizing them the conditions have and are progressively improving and with the State behind the people will not be found lacking in the necessary enthusiasm to take up to the industrial mode of life. 4-33

Although the conversion of the big mineral resources such as Coal, Iron, Bauxite, Copper etc., into liquid wealth which will bring in an era of prosperity and material welfare in His Highness' territories is a question of time and money, yet the following minerals can be taken up for working immediately either through private capitalists or through the Department itself and thus prove a source of augmenting the income of the State to some measure and at the same time opening out new careers for youngsters in these days of trade slump and unemployment :— 135

1. Sapphires of Padder (Kishtwar tehsil).
2. Aquamarines of Dass (Skardu tehsil).
3. Gypsum, Ochres, Lignite and Bauxite.
4. Raw materials whose working will lead to the establishment of profitable Glass and Pottery industry, Cement industry and other chemical industries.

It is needless to mention that prosperity of many advanced countries of the World—Canada, France, Great Britain, Germany etc., has been due to the scientific exploitation of their mineral wealth (especially Coal and Iron occurring in close association with each other) and there is no reason why by working on similar lines the Jammu and Kashmir State which is so rich in mineral wealth and has got both Coal and Iron occurring side by side in the Riasi tehsil where large Hydro-electric power can also be developed from the Chenab river, should not one day assume the role of a big industrial country redounding to the mutual prosperity of both the Ruler and the ruled. May the Almighty accelerate the advent of that millennium.

III. Forests—*Area.*—During this decade the area under the control of the Forest Department increased from [illegible] square miles to [illegible] square miles. This was due partly to more area having been demarcated, but more largely to taking over the forests belonging to the Bhaderwah and Langar Jagirs and at the time of the amalgamation by the State of His Highness' Private Domains. 6-47 652 (185]

Organization.—The main event during this decade was the re-organization of the department in June 1924, when the department was placed under a Chief Conservator with four Conservators for Jammu, Kashmir, Working Plans and Utilization. The number of Forest Divisions was also increased from 14 to [illegible].

Financial.—The expansion of the department's activities is best shown by the financial results. The following compares the results for [illegible] and [illegible] (in lacs of rupees):—

		[illegible]	[illegible]
Revenue	...	[illegible]	[illegible]
Expenditure	...	[illegible]	[illegible]
Surplus	...	[illegible]	[illegible]

During this decade the net income derived by the State from its forest nearly doubled.

245 659 **Silviculture.**—Great progress was made during the decade in silviculture. The establishment of a specialist Working Plan Circle enabled all the valuable commercial forests to be brought under modern methods of management, thus enabling the forests to be fully utilised without impairing their future productivity. Silvicultural research was undertaken for the first time and a special Research Division was formed.

[313] [314] **Commercial Development.**—Considerable progress has been shown in developing the commercial side of the department's activities. The out-turn of timber rose from 11 millions c.ft. to nearly 20 millions. The markets for minor produce were developed and extended. The production of crude resin rose from about 4,000 maunds to 33,000 maunds greatly adding to the prosperity of the people in parts of Jammu Province where resin tapping has now become a well established village industry. Kashmir Artemisia has been brought under commercial working and now contributes considerably to the world's supply of Santonin.

General.—The expansion of the Forest Department's activities have very largely benefitted the people of the State. Not only has the larger income produced by the department enabled the Government to spend more money on social services such as education and medicine, but the increasing out-turn of produce has provided a great deal of work for the inhabitants many of whom now rely on forest works to enable them to pay their land revenue.

241 242 **39. Agriculture.**—A glance at Imperial Table X (Occupation), will show that by far the major portion of the inhabitants of the State depend on agriculture for their livelihood. The prosperity of trade and transport is also indissolubly linked with the bright prospects of agriculture for if the purchasing power of the masses goes low on any account a season of depression sets in the trading section of the community. The activities of the Agriculture Department in promoting the interests of farmers by introduction of better varieties of seed, better scientific instruments, better manures and last but not least by awakening a new interest in agriculture by overcoming the apathy of ages are particularly relevant to the Census Report. Any invention or discovery which can double the yield of crops in this country is bound to multiply to the same extent the number that lived on it. The activities of the Agriculture Department of the State are, however, unfortunately concentrated in the Kashmir valley only, and the province of Jammu has not derived any material advantage from its existence so far. The extension of the department's activities to that province on a larger scale is apparently necessary.

In the Kashmir valley the Agriculture Department maintains two experimental farms where several varieties of agriculture and vegetable seeds imported from India and foreign countries like America, England, Russia, Italy are tried and recommended for adoption to cultivators after the experiments have met with success on the Government farms. In some cases acclimatized seeds have multiplied the yield by 50 per cent. About 100 varieties of foreign vegetables are also grown on the farm. The seed is distributed twice a year in the valley and demands from other places are met by post.

241 177 **Implements.**—Several implements such as Meston ploughs, Horse Hoe, Zig Harrow, Chaff Cutter, Maize Huller and Sheller, Automatic Seed Drill have been introduced and though a few only of the zamindars who are enterprising enough have come forward to purchase them and try their utility on their farms an innovation has been started which might prove of considerable value in the future.

543 **Shows.**—Agricultural shows used to be held on the occasion of seed distribution and have now come to form a part of the Industrial Exhibition held annually in Srinagar. The Agriculture Department occupies a separate section where several varieties of different agricultural and horticultural products are exhibited besides the implements and provide a source of valuable information and instruction to the people. In 1939 an agricultural show was held at Jammu

on the occasion of the visit of His Royal Highness the Prince of Wales. Besides imparting education by "shows" Departmental bulletins were also published and circulated. The bulletins dealt with the sowing of Maize, Groundnuts, Soybeans and Barley and the removal of certain crop diseases. 543

Manures.—The Agriculture Department has tried several manures on the farm to test their utility on different crops. 242

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37. **Horticulture.**—The department maintains fruit plant nurseries including ornamental plants. Fruit canning is receiving attention though the industry is still in its incipient stage. A firm known as Kashmir Fruit Preserve Works has been authorised to manufacture fruit beverages, apple-brandy, grape wine and cider etc. A new nursery has been opened at Achhabal and experiments regarding stock and scion compatibility have been started in all the nurseries and scion wood from Australia has been introduced. The department has been distributing about a lac of young plants annually to the zamindars without any charge.

The only disquieting feature of the decade has been the appearance of San Jose Scale disease which has inflicted a very heavy damage on the fruit industry of Kashmir. Remedial and control measures have been adopted to get rid of this pest. [136]

38. **Veterinary.**—For maintenance of agricultural prosperity the maintenance of live-stock in health is essential. Previous to 1921 the system of inoculation did not exist and consequently the mortality among cattle was heavy. There are now 18 Veterinary Hospitals in the State and the outbreaks of rinderpest, Haemorrhagic Septicaemia and other epidemic diseases were successfully dealt with on modern scientific lines and many animal lives saved. Facilities have been provided by the Department for bringing to its notice the outbreak of epidemics and other individual patients. For improvement of cattle several schemes have been under contemplation and awaiting to be put into effect as funds permit. The scrub bull pest is being removed by castration of the scrub bulls. The enclosed table shows the variation in live-stock during the last decade. 282

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TABLE SHOWING FIGURES OF LIVE-STOCK FOR 1921 AND 1930.

		1921				1930				Remarks.
		[illegible]	[illegible]	[illegible]	Total	[illegible]	[illegible]	[illegible]	Total	Variation in total live-stock Increase (+) Decrease (−)
I	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	− [illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	− [illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]
II	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	− [illegible]
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	......	[illegible]	[illegible]	+ [illegible]
III	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]
	[illegible]	[illegible]	......	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	− [illegible]
IV	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]
	[illegible]	[illegible]	......	[illegible]	......	[illegible]	......	[illegible]	[illegible]	......
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]
V	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]
VI	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]
VII	[illegible]	[illegible]	......	......	[illegible]	[illegible]	......	......	[illegible]	− [illegible]
VIII	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]
IX	[illegible]	[illegible]	[illegible]	......	[illegible]	[illegible]	[illegible]	......	[illegible]	− [illegible]

(a) [illegible] (b) [illegible] (c) [illegible] (d) [illegible]

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28. Co-operation.—"In Co-operation lies the hope of the Agriculturist". Co-operation is a league of the weak against the strong. It has made rapid strides during the decade. The number of Central Societies has risen from 9 to 14, the agricultural societies have similarly gone up from 948 to 2,438 while non-credit societies number 170 and the non-agricultural societies are 294 compared to 40 in 1923. The total membership of these societies is 63,364 nearly 300 per cent. more than it was formerly. The working capital of these societies amounts to Rs. 7,019,190 and is made of share capital, reserve fund, deposits, loans from Government and loans from Central Banks and societies. The loan from Government amounts to Rs. 435,000 only while share capital and deposits stand at Rs. 1,505,386 and 1,894,511 respectively. The objects for which loans are advanced will be clear from the statement given in the margin which will show that purchase of cattle and payment of land revenue stand foremost. 154 societies in Kashmir and 72 in Jammu Province have grown self-sufficient while 187 societies in both the provinces have failed. The Government has granted material concessions to these societies. 75 per cent. rebate is allowed on money order commission, exemption is granted from stamp and registration fees, the money of societies is kept in safe custody in the Government treasuries, the societies are empowered to issue *hundies*. ¼ of land revenue of *Kharif* is remitted in favour of [illegible] societies besides several other facilities. The Co-operative Department has roused in the people a joint social endeavour to restrict extravagant expenditure on ceremonial occasions and take to education. In 134 villages the department has pursued a scheme of consolidation of holdings and raised the average area per field from 3·49 acres to 22·09 acres. The movement has received a vigorous fillip from the enactment of the Agriculturists Relief Regulation. The Co-operative Department is also knitting together the artisan classes like weavers and others as will be seen from the number of non-agricultural societies.

OBJECTS OF LOANS, 1931 A. D.

Serial No.	Object.	Percentage.	
		No. of loans.	Amount.
1	Purchase of cattle ..	17·60	17·43
2	Payment of land revenue and Abiana	19·13	16·61
3	Purchase of seed ..	·9	·45
4	Marriage ..	6·21	9·11
5	Payment of Sahukari debt ..	11·18	13·14
6	Household expenses	4·26	4·23
7	Purchase and repairs of buildings ..	12·67	10·02
8	Purchase of boats ..	·3	·23
9	Trade ..	5·45	9·01
10	Purchase of fodder ..	·29	·17
11	Purchase of raw materials ..	·35	·38
12	Purchase of mats of grass ..	·07	·04
13	Redemption of mortgaged lands and houses ..	1·93	3·73
14	Purchase of land and houses ..	·43	1·42
15	Purchase of foodstuffs	15·34	6·17
16	Domestic expenses ..	·30	·21
17	Miscellaneous ..	1·10	1·10

29. General Administration.—The saddest event of the decade was the demise of His Highness Lt.-General Shri Maharaja Pratap Singh Ji Bahadur, G. C. S. I., G. C. I. E., G. B. E., LL. D., who passed away on the 23rd of September 1925 at the age of seventy six.

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He was succeeded by His Highness Shri Maharaja Harisingh Ji Bahadur, G. C. I. E., K. C. V. O., who now holds the reins of Government. His accession to the *Gaddi* was a harbinger of number of social and political measures of sweeping importance. The Agriculturists Relief Regulation which has saved the peasantry from the money-lender is a case in point. His Highness has always striven to act in accordance with the wishes of his people and has for the first time established the convention of calling annually the Representatives of the people to the capital in conference to consult them on measures touching their welfare, and the step is one of unique importance in the history of the State as ushering an era of popular Government. Besides the re-organisation of the Kashmir State Forces, constitution of a High Court Bench, re-organisation of Police and of several other departments which form the outstanding feature of the period of his reign he has evinced a keen interest in social reform and has placed on the statute book of the

657 642 State some measures vital to the advancement of the people, such as the Prevention of Infant Marriage Regulation, raising the age of consent to 14 for girls and 18 for boys and the stoppage of female infanticide amongst Rajputs and prohibition of juvenile smoking. Many of the improvements in trade, industry, communications, education, irrigation, sanitation etc. which have already been dealt with owe their origin to his solicitude to see his subjects happy and prosperous.

642 The administration is conducted by His Highness through Ministers (now headed by a Prime Minister) who enjoy large powers in their respective portfolios. His Highness has followed a policy of decentralization of powers to all branches of administration consistent with efficiency and good Government.

692 31. **Courts.**—The stability and growth of society hinges to a large extent on the efficient and speedy administration of justice through the channel of Judicial Courts and on the enactment of laws conducive to the welfare of the masses. The Census Report is not the proper place to record an account of the various salutary laws passed during the decade as the space is naturally limited and no justice can be done to the subject. As regards the Judicial system of the State it is modelled on the British Indian system of administration of justice with certain important differences such as the exercise of civil and criminal jurisdiction by the same judicial officers and the facilities allowed to litigants to appear personally in the High Court to plead their case. The separation for which a vigorous and persistent demand exists in British India is already in operation here.

The decade has witnessed the formation of a High Court Bench consisting of a Chief Justice and two Judges in supersession of the former system of a single Chief Justice of the High Court. His Highness takes a personal interest in the selection of Judges who can consequently compare favourably with their compeers in British India. The judiciary in the subordinate courts is recruited from amongst qualified hands who are either barristers or graduates of law.

691 692 652 The total number of Courts has increased as will be seen in the margin. The number of suits disposed in 1931 comes to 21,904 while the suits filed number 20,641 which is a sure proof of the fact that justice is not deferred but promptly administered. Moreover the spirit of litigation seems on the decline as the number of suits filed in 1921 was 23,009. The expenditure of the Judicial Department has risen from Rs. 310,938 in 1921 to Rs. 648,246 in 1930. The highest expenditure was incurred in 1928 when it came to Rs. 733,302. The total cost of administration of justice for the decade is Rs. 7,008,725.

	Number of Courts.	
	1921.	1931.
Civil Courts ..	[illegible]	[illegible]
Criminal Courts ..	[illegible]	[illegible]
Revenue .. exercising criminal powers ..	[illegible]	97
Lawyers including Advocates ..	175	177

625 652 674 32. **Police.**—The decade has witnessed the augmentation of the Police Force in all ranks and a rise in the status and emoluments of these custodians of public peace and safety. The diagram in the margin will convince the reader of the rapid progress made in the State in this direction. The Executive and the Clerical Staff was separated. The total cost of Police Force in 1930 was Rs. 712,588 compared to Rs. 414,621 in 1920, giving an increase of 71·8 per cent. As regards offences, those against State and public tranquility, murders and other offences against person exhibited an increase, while

	1931
Inspector-General of Police ..	1
Deputy Inspector-General of Police ..	2
Superintendents of Police ..	7
Assistant Superintendents of Police ..	6
Inspectors ..	[illegible]
Sub-Inspectors ..	[illegible]
Head Constables ..	[illegible]
Constables ..	[illegible]

174 dacoities, thefts and house-trespasses suffered a decline. In murders, dacoities and other offences against person the district of Mirpur holds an unenviable position while in theft the Srinagar district stands out first. In house-breaking and trespass the Jammu district seems abnormally adept. The total number of offences reported during the decade came to [illegible] while [illegible] offences came as a legacy of the previous years. The number of accused arrested during the decade was [illegible].

VI. THE MOVEMENT OF THE POPULATION.

161 33. In the preceding pages the conditions of the decade have been recorded in somewhat detail and we are now in possession of fairly enough data to tackle the causes of the growth of population in the different parts of the country during the closing decade. With the exception of the floods which made appearance towards the close of the decade, the decennium has been one of all round peace and progress, as it enjoyed freedom from virulent epidemics like Influenza which carried away about 41,[illegible] souls during the last decade, and from wars requiring the removal of a large amount of adult population from the country giving rise to factors which reduced the birth rate considerably. On the other hand maintenance of peace and order and development of irrigation, communications, trade and industry were factors helpful to the growth of population which consequently has registered an increase of 325,725 souls or 9·8 per cent. during the decade as against 5·1 per cent. increase of 1921 and 8·7 of 1911. The percentage increase i.e. 9·8 is highly satisfactory as it is almost on par with the increase for the whole of India which comes to 10·6 per cent. The increase is also quite in level with the increase in Mysore (9·7 per cent.), Gwalior (10·3 per cent.) and Punjab States (11·2 per cent.) although the Baroda and Hyderabad States show a big jump of 14·9 per cent. and 15·8 per cent. increases between 1921 and 1931 as against the 4·6 per cent. increase in case of Baroda and 6·8 per cent. decrease in Hyderabad in the decade 1911-1921.

Of the British Indian Provinces the percentage increases are :—

Bengal (7·3), Bihar Orissa (10·8), Bombay (13·3), Burma (11), Central Provinces (11·3), Madras (10·4), North-West Frontier Province (7·7), United Provinces (6·7) and Punjab (14·0).

The average density per square mile has also increased to 43 from 39 of the last Census and as already observed from 147 to 160·5 in case of the Jammu and Kashmir Provinces excluding the Frontier Districts.

163 34. **Vital Statistics.**—The adjoining table shows the vital statistics for the ten years and it may be stated without any fear of contradiction that the
165 accuracy of these statistics continues to be full of suspicion and the results are so faulty that it would be simply wasting time to attempt to build up the birth and death rates from these unreliable data.

Name of district.		Number of deaths in the decade 1921-1930.	Number of births in the decade 1921-1930.	Excess of births over deaths.	Excess of deaths over births.	Increase or decrease in population in 1931.
Jammu Province	..	[illegible]	[illegible]	[illegible]	....	+ [illegible]
Jammu City	..	[illegible]	[illegible]	....	[illegible]	+ [illegible]
Poonch Jagir	..	[illegible]	[illegible]	....	[illegible]	+ [illegible]
Chenani	..	[illegible]	[illegible]	....	[illegible]	+ [illegible]
Kashmir Province	..	[illegible]	[illegible]	[illegible]	....	+ [illegible]
Srinagar City	..	[illegible]	[illegible]	[illegible]	....	+ [illegible]
Gilgit District	..	[illegible]	[illegible]	[illegible]	....	+ [illegible]
Ladakh	..	[illegible]	[illegible]	[illegible]	....	+ [illegible]
Total State	..	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]

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The arrangements for recording the vital statistics continue to be faulty as the agency through which these records are gathered is both illiterate and irresponsible. While one might put some faith in the figures of death which on account of the congregation of people give sufficient publicity and impetus to render the Chowkidars to a sense of duty in getting the correct report, very little care is taken to ascertain and record the accurate number of births in rural areas and especially the birth of daughters which event is not readily disclosed by the parents who feel greatly disappointed. The figures carry their own condemnation with them especially of the Frontier Ilaqa where the deaths in ten years exceed the births by [illegible] which is a fallacious result as the comparison of the Census figures establishes an increase of ([illegible]—[illegible]) or [illegible] persons or [illegible] per cent. during the decade. The increase could only take place either through births or through immigration, and since the vital statistics show a large excess of deaths over births and surely there has not been any discovery of a Gold Mine so as to attract so many thousands to these hills, the conclusion that the birth statistics are absolutely rotten and fictitious is self-evident.

Taking this data for what it is worth there is an excess of [illegible] births over the deaths during the ten years period while the actual increase of population is [illegible] which leaves a difference of ([illegible]—[illegible]) or [illegible] souls unaccounted for. If we take into consideration the variation affected by migration the inexplicable difference increases to [illegible]+[illegible] (which is the excess of emigrants over immigrants) or [illegible] which shows that a large proportion of births have easily escaped registration and consequently the figures need not be subjected to any further analysis since they are calculated to lead to fallacious conclusions.

161 **III. Growth of Population.**—Postponing the discussion of migration to subsequent chapters it is now time to proceed to the discussion of the "Growth of Population" by Provinces, Districts and Tehsils and offer suitable explanation for variations in figures.

The population of the State has during the last forty years (1891-1931) increased from 2,543,952 to 3,646,243 persons which gives a rise of 43·3 per cent.—the percentage variations during the four decades being 12 for 1891 to 1901; 8·7 for 1901 to 1911; 7·1 for 1911 to 1921 and 9·8 for 1921 to 1931. The density per square mile has also during the same period risen from 31 in 1891 to 43 in 1931, which shows that the population of the State is progressively on the increase. A reference to the Subsidiary Table III of this Chapter which gives variation in relation to density for the various Natural Divisions will show that the Jhelum Valley Division stands the highest with a decennial increase of 13·5 per cent. and is followed by the (ii) Submontane Tracts (9·9 per cent.), (iii) The Outer Hills (8·5 per cent.) and (iv) The Indus Valley (5·6 per cent.).

As regards the total increase during 40 years the Indus Valley Division stands the highest having increased its population by 80·1 per cent. This however is too exaggerated a figure and the inflation is due to the unreliability of the first two i. e., 1891 and 1901 Censuses. The 1911 Census which was close and careful represents the true state of affairs and both at this and the 1921 Census the rate of decennial increase works out to 7·1 and 5·6 respectively which clearly proves the incredibility of the statistics of earlier Censuses.

In density, however, the Natural Division No. I (i. e.) the Submontane Tract stands the highest having an average density of 273 and next comes the Jhelum Valley with a density of 184. The Outer Hills with a density of 11[illegible] stand third in order of density and the Frontier Districts occupy the last position having only 5 persons to a square mile. The position is graphically represented in the accompanying map which shows at a glance the increase by Natural Divisions.

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GENERAL.

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Considering the variation of population from the point of view of increase or decrease of density we see from the marginal table that the increase of density during the decade has been the highest in the Semi-mountainous Tract Division being 10 per cent. against 7·9 and 7·5 of the Outer Hills and the Jhelum Valley Divisions respectively.

Natural Division	Density			Variation percentage	
	1931.	1921.	1911.	1921-1931.	1911-1921.
1. Semi-mountainous Tract ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2. The Outer Hills ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3. The Jhelum Valley ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
4. The Indus Valley ..	6	6	5	0	[illegible]

Although theoretically the increase of density has been 20 per cent. in the case of the Indus Valley yet in view of the very thin population the rise is not of much consequence. Moreover, this increase has also taken place in two decades since the increase of density from 1911-1921 was zero and consequently the decennial increase would be only 10½ per cent. Now if we take the variation in the percentage rate of densities during the two decades we again come to the finding that the increase of rate has been the highest in the Semi-mountainous Division where the percentage increase of density has increased from 5·3 per cent. in the decade 1911-1921 to 10 per cent. in 1921-1931, the variation being + 4·7 per cent., while in the case of the Jhelum Valley the variation is only ·3 per cent. and in the case of the Outer Hills decennial rate of increase of density has actually gone down by ·1 per cent.

The above examination conclusively points to the result that growth of population as compared to area is at the maximum in the Semi-mountainous Tract which consequently will be the first to experience the problems of population out-running the means of subsistence if corresponding development and expansion of agricultural production does not take place. The Semi-mountainous Tract as will appear from Subsidiary Table III is composed of the lower tahsils of the Jammu Province which border upon the Punjab plains and has a level surface, good irrigational facilities and a fair rainfall.

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38. The Jammu Province: General.—The population of the Jammu Province inclusive of the Jagirs (Poonch and Chenani) has increased from 1,640,259 to 1,788,441 giving a total rise of 148,182 persons and a percentage increase of 9·03. The growth of population of this province during the last forty years can be judged from the marginal statement which shows that during this period the total increase has been of 353,733 persons or 24·6 per cent. against a total increase of 62·3 per cent. of the Kashmir Province and the general increase of 43·3 per cent. for the whole State during the same period of forty years. The comparison establishes beyond doubt the fact that this province labours under unfavourable circumstances as compared to the sister province of Kashmir which is comparatively immune from the effect of the adverse forces preventing the growth of population. Excluding from calculation the lowest rate of 2·7 per cent. increase for the disastrous decade of 1911-1921 which was subject to the sweeping attack of Influenza claiming about 45,000 victims, an overwhelming majority being contributed by this province, the losses during the Great War, through actual deaths as well through loss of births due to absence from homes of a large number of able-bodied youths, we find that even during the previous decades the rate of increase has varied between 5 per cent. and 6 per cent. only. On the basis of the above figures the average rate of increase for a decade works

Year	Actual increase	Percentage increase
[illegible] ..	[illegible]	[illegible]
[illegible] ..	[illegible]	[illegible]
[illegible] ..	[illegible]	[illegible]
[illegible] ..	[illegible]	[illegible]
[illegible] ..	[illegible]	[illegible]

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161 to 9·6 per cent. which means that the population of the province is growing very slowly and will take about 175 years to double itself.

From the observations made above it can be seen that the present decade has proved to be conspicuously propitious for the province as it is for the first time that the increase has reached 9·53 per cent. which is about 1½ times the average rate and more than three times the rate for the last decade. The reasons for this favourable growth will be found in detail in the preceding paragraphs dealing with the "conditions of the decade" and need not be recapitulated here.

37. **Districts and Tehsils: Jammu District.**—We shall now take up the variations by the Administrative Divisions such as Districts and Tehsils and examine the growth of population in these smaller units.

Name of District or Tehsil.	Population 1931.	Density.	Percentage of Variation.		
			1921-1931.	1911-1921.	1901-1911.
Jammu District (inclusive of Jammu City)	[illegible]	[illegible]	+11·16	+2·3	[illegible]
a. Jammu Tehsil (including City)	[illegible]	[illegible]	+10·8	[illegible]	[illegible]
b. Samba Tehsil	[illegible]	[illegible]	+17·6	-·3	[illegible]
c. Sri Ranbirsinghpura Tehsil	[illegible]	537	+7·62	+12·8	[illegible]
d. Akhnur Tehsil	[illegible]	[illegible]	+9·1	[illegible]	[illegible]

The above table reflects the growth of population in the four tehsils of the Jammu district. The total increase for the district is very satisfactory being 11·16 against 2·3 of the preceding decade. The highest increase of 17·6 per cent. has been registered by the Samba tehsil which for the decade 1911-1921 showed a decrease of ·3 per cent. The abnormal increase which has more than restored the previous fall is due to the return to their homes of a large number of residents of this tehsil after the termination of the Great War who were serving in the State forces as well as in the British Indian Army. Consequent upon the establishment of roads for wheeled traffic between Jammu and Samba as well as between Jammu and Kathua the internal trade has received considerable stimulus and the prosperity of the Samba tehsil has also increased. The increase in the Jammu tehsil is 10·8 per cent. which is largely due to the inclusion of the City figures which show an increase of 20 per cent. and will be discussed in the 2nd Chapter. The Ranbirsinghpura tehsil shows an increase of 7·62 per cent. against 12·8 per cent. of the former decade which indicates that at least in this tehsil the 'optimum' is being reached. The area being small and the density having reached the high figure of 537 persons to a square mile, it is clear that there is little room for expansion and that food supply would begin to fall short of the numbers especially when the irrigation is at its best in the tehsil, but the evil day will be put off by the migration of population to the towns or the deficiency will be met by imported grain. The tendency will be sufficiently marked by the time of next Census when final conclusions can be built. Unfortunately the soil which is so fertile for crops is also very favourable to Plague which always makes its first appearance on the soil of this tehsil and so the people have to drink of a mingled cup of joy and sorrow. The increase of 9·1 per cent. in the Akhnur tehsil is also satisfactory.

241 In the Jammu district 41·7 per cent. of the total area is cultivable out of which 83·2 per cent. is net cultivated. Of the total sown area 33·8 per cent. is under wheat, 11·9 under rice, 10·9 under Bajra, 10·2 under maize and 17·3 per cent. under other food crops, the remainder being taken up by sugarcane, oil-seeds, spices etc. This district possesses the highest percentage 27·5 per cent. of irrigated area to total cultivated area in the whole of the Jammu Province.

[illegible]

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[illegible]. **Kathua District.**—As shown in the marginal statement the district is a sparsely populated one and with the exception of the Jasmergarh tehsil possessing a density of [illegible] the density of the other tehsils or that of the entire district does not exceed [illegible]. The decade 1901-1911 gave a decrease of —[illegible] and —[illegible] per cent. in Kathua and Basohli tehsils and during 1911-1921 while Basohli recovered from the downward tendency by recording [illegible] per cent. increase, Kathua continued the lowering tendency and recorded a decrease of —[illegible] per cent. It is fortunately the first decade during which there has been increase in all the tehsils, Jasmergarh topping the list with an increase of [illegible], Kathua coming next with [illegible] per cent. and Basohli showing a nominal rise of [illegible] during the decade. This district is the most backward one so far as growth of population is concerned and the principal cause is the prevalence of Malaria especially in Kathua which has a damp climate and rice fields at low level. The occurrence of the venereal diseases in the hilly parts of the district also act as a check on the increase of numbers. 161 [164]

Name of District or Tehsil	Population 1941	Density	Percentage of Variation		
			[illegible]	[illegible]	[illegible]
Kathua District ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1. Kathua Tehsil ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
2. Jasmergarh Tehsil ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3. Basohli Tehsil ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Out of the total area [illegible] per cent. is cultivable of which [illegible] per cent. is not cultivated. The normal rainfall is [illegible]". As regards crops [illegible] per cent. of the total gross cultivated area is under rice, [illegible] per cent. under wheat, [illegible] per cent. under maize, [illegible] per cent. under Bajra, [illegible] per cent. under other food crops. 241

The irrigated area is [illegible] per cent. of the total area which shows that with expansion of irrigation the agricultural production can be considerably increased to meet the needs of larger population whose rate of progress is hopelessly slow in this district.

During the last forty years the population has increased from [illegible] in 1901 to [illegible] i. e., by [illegible] souls only which yields an increase of [illegible] per cent. during a period of forty years—serious situation which requires the immediate attention and fostering care of the Government who are already taking steps to provide medical facilities for fighting effectively against Malaria and the venereal diseases. An increase of +[illegible] during this decade in this backward district only proves that the decade has been exceptionally a bright one and free from adverse forces. 161

[illegible]. **Udhampur District.**—The district comprising the five tehsils of the Outer Hills Division has come out with a very satisfactory increase of [illegible] per cent.—the highest increase being shown by Kishtwar ([illegible]) and the lowest by

Name of District or Tehsil	Population 1941	Density	Percentage of Variation		
			[illegible]	[illegible]	[illegible]
Udhampur District ..	[illegible]	[illegible]	[illegible]	[illegible]	—
1. Udhampur Tehsil ..	[illegible]	[illegible]	[illegible]	[illegible]	—
2. [illegible] ..	[illegible]	[illegible]	[illegible]	[illegible]	—
3. [illegible] ..	[illegible]	[illegible]	[illegible]	[illegible]	—
4. [illegible] ..	[illegible]	[illegible]	[illegible]	[illegible]	—
5. [illegible] ..	[illegible]	[illegible]	[illegible]	[illegible]	—

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161 Ramnagar ([illegible]). Ramban registers [illegible]; Bhadarwah [illegible] and Udhampur [illegible]. The increase compares very favourably with the decade 1911-1921 when the highest increase in case of Ramban tehsil reached only [illegible] per cent. and the district increase was only [illegible].

241 Although the normal rainfall in the Natural Division is [illegible], the density per square mile is only [illegible] on account of the highly mountainous character of the district which offers very little space for cultivation and consequently for human settlement. Of the total area of [illegible] square miles only 7 per cent. is cultivable. Of this 7 per cent. only [illegible] per cent. is not cultivated. The possibilities of agricultural expansion are small and for the settlement of larger populations in this area one has to look forward to the development of the Forest, Mineral and other economic wealth of the country rather than confine himself to improvements in agriculture.

The principal crop is maize which is grown on [illegible] per cent. of the total cultivated area, wheat occupying [illegible], rice [illegible], barley [illegible], other food crops [illegible] per cent. Cultivation is dependent mostly on rainfall and irrigation helps only [illegible] per cent. of the cultivated area.

161 **60. Riasi District.**—Comprising of the tehsils of Riasi and Rampur Rajouri, the district has an area of 1,7[illegible] square miles and a density of [illegible] which though much better than Udhampur is still low. The decennial increase has been

Name of District or Tehsil	Population 1931.	Density	Percentage of Variation		
			1921-1931.	1911-1921.	1901-1911.
Riasi District	[illegible]	[illegible]	[illegible]	[illegible]	....
1. Riasi Tehsil	[illegible]	[illegible]	[illegible]	[illegible]	....
2. Rampur Rajouri Tehsil	[illegible]	[illegible]	[illegible]	[illegible]	....

241 [illegible] per cent. against [illegible] per cent. of the last decade which shows that adverse forces have been at work here to a greater extent than in 1911-1921. Of the total area only [illegible] per cent. is cultivable out of which again [illegible] per cent. is not cultivated. The normal rainfall is [illegible]—the highest of all the districts in both the provinces but the high altitude and excessively mountainous character of the tract prevents full use being made of this boon of Nature.

[135] Maize the principal crop of the tract covers [illegible] per cent. of the gross cultivated area; wheat [illegible] per cent.; rice [illegible] per cent.; other food crops [illegible] per cent. and oil-seeds [illegible] per cent. The Riasi tehsil is exceptionally rich in Minerals, Coal, Bauxite, Iron and other minerals are found here side by side.

The high rainfall of [illegible] is responsible for cultivation while irrigation plays a very poor part as it helps only [illegible] per cent. of the total cultivated area.

161 **61. Mirpur District.**—Consisting of three tehsils spread over an area of 1,6[illegible] square miles the district is a thickly populated one as with a population of 344,747 it stands second only to the Jammu district which has 375,9[illegible] persons. As will appear from the

Name of District or Tehsil	Population 1931.	Density	Percentage of Variation		
			1921-1931.	1911-1921.	1901-1911.
Mirpur District	[illegible]	[illegible]	[illegible]	—[illegible]	....
1. Kotli Tehsil	[illegible]	[illegible]	[illegible]	—[illegible]	....
2. Mirpur	[illegible]	[illegible]	[illegible]	—[illegible]	....
3. Bhimber	[illegible]	[illegible]	[illegible]	[illegible]	....

marginal table, the density of the district is 212 and of the three tehsils comprising it Mirpur is no doubt comparatively conjested[A] as is evidenced by

A [Errata: read "congested" for "conjested", cf. errata sheet, p. 329, category 116 -- Analyst]

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its high density of 283, but Bhimber though having a smaller density possesses a population much larger than that of Mirpur or Kotli because of its situation amidst better agricultural conditions. A general increase of [illegible] per cent. in the decade under report as against a decrease of (−1·91) in the previous decade represents a very satisfactory improvement. The recovery of Kotli and Mirpur from the decrease (−1·9 and −4·6) to an increase of [illegible] and [illegible] could only take place under very auspicious and favourable conditions. The rate of increase in Bhimber is also gratifying being [illegible] as against [illegible] in 1911-1921. 161

Out of the total area of 1,627 square miles 27·6 per cent. i. e., slightly over one-fourth is cultivable out of which again [illegible] per cent. is not cultivated. The normal rainfall is 29·12" and the principal crop is Wheat which holds [illegible] per cent. of the area sown while maize and barley each occupy [illegible] per cent. and other food crops including pulses [illegible] per cent. As already observed in the foregoing pages the district frequently suffers from insufficiency of rains and consequently scarcity of food-supply sometimes leading to famine conditions makes appearance when the deficiency is met by imported grain from the adjoining districts of British India. During the decade under review the import of grain into the Mirpur tehsil was for many years exempted from customs duty to meet the shortage of food-supply. 241

61. Poonch Jagir.—Of the four tehsils comprising it the two eastern tehsils of Haveli and Mendhar are somewhat thinly peopled having a density of 213 and 193 respectively while the two western tehsils of Bagh and Sudhnuti are fairly dense possessing 304 and 330 persons to a square mile. The total area of the Jagir is 1,627 square miles, the population being 387,384 with a mean density of 238. The total increase for the Jagir has been 10·12 per cent. almost on par with that of the whole State increase while naturally the western tehsils show a higher rate of increase than is possessed by the eastern ones—Sudhnuti coming at the top with 12·76 per cent. of increase while Haveli standing the lowest with only 3·8 per cent. as will appear from the statistics given in the margin. 161

Name of District or Tehsil	Population 1931.	Density.	Percentage of Variation		
			1921-1931.	1911-1921.	1901-1911.
Poonch Jagir ...	387,384	238	+10·12	+[illegible]	+[illegible]
1. Haveli Tehsil ...	[illegible]	213	+3·8	......	......
2. Mendhar " ...	[illegible]	193	+[illegible]	......	......
3. Bagh " ...	[illegible]	304	+[illegible]	......	......
4. Sudhnuti " ...	[illegible]	330	+12·76	......	......

Of the total area of 1,627 square miles only 20 per cent. is cultivable out of which [illegible] is not cultivated. The double cropped area forms only 10·9 per cent. of the total cultivable area. The normal rainfall is quite fair being 46 inches and on this depends about 90 per cent. of the cultivation of the Jagir as irrigation helps only 12 per cent. of the gross cultivated area. 241

The mountainous character of the entire Jagir with the exception of a few valleys or level areas scattered here and there renders the cultivation difficult and precarious and the principal crop naturally thriving in such localities is the maize which consequently is grown over 66 per cent. of the cultivated area, wheat the next important crop occupies 14, rice 8, Bajra 2, barley 1 and other food crops including pulses 9 per cent.

Although as shown in the foregoing pages the vital statistics show an excess of deaths over births but they have already been condemned by us as unreliable in view of the 10·12 per cent. increase in population which could only take place under the auspices of a healthy decade.

62. Chenani Jagir.—In the preceding Censuses the *figures* of this Jagir used to be amalgamated with the Udhampur tehsil but at the present Census the 161

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D 161 Chenani Jagir was constituted into a separate Census district and consequently in each table the territory has been treated as a separate unit. The total area of the Jagir is only 95 square miles and the population at this Census is 10,[illegible] persons yielding an average density of 113 persons to a square mile. The percentage increase during the decade under review is +0·97 against 4·3 of the foregoing decade which although showing an improvement over the past is not a satisfactory rate. D 439 651 The Banihal Cart Road which links so many towns between Jammu and Srinagar does not pass through Chenani, the capital of the Jagir which unfortunately is deprived of the advantage of expansion of trade which other towns situated on the road are enjoying at present. Further the additional duty levied by the Jagir over the State duty renders the price of imports prohibitive and in consequence the trade is growing worse day by day. Being situated just on the foot of the Patini* mountains the normal rainfall is sufficient being 37·5" and in severe winter the Jagir also receives falls of snow as it did only a few days before the Census when the Assistant Census Commissioner personally checked the entries of the Schedules in the Illaqa where the snow was actually falling.

D 241 Only 13 per cent. of the total area (95 square miles) is cultivable out of which 60·6 is not cultivated. From its situation in the mountains the principal staple of the people is naturally maize which grows over 72·6 per cent. of the cultivable area, wheat, rice and barley following it in descending order of 17·3, 9·5 and 2·6 per cent. respectively.

K [131] **44. Kashmir Province : General.**—The Kashmir Province which covers the whole of the Natural Division known as the 'Jhelum Valley' has an area of 8,539 square miles and its population at the present Census consisted of 1,569,218 souls. It comprises three districts which are further sub-divided into ten tehsils. The marginal table shows at a glance the growth of population of the province during the last 40 years.

K 161

	[illegible]	[illegible]	[illegible]
1931-1941 ...	10·6	184	65·3
1921-1931 ...	17·9	165	
1911-1921 ...	8·8	153	
1901-1911 ...	15·6	140	

During the past 40 years the province has increased its population from 949,041 persons to 1,569,218 persons i. e. by 620,177 souls or 65·3 per cent. which gives an average decennial rate of 16·325 per cent. increase. If we leave out of calculation the percentage variation of the decade 1901-1911 which looks somewhat abnormal the mean decennial rate will work to 10·6 or say 11 per cent. On this basis the population of the Kashmir Province will take about 90 years to double itself as against 175 years required by the Jammu Province to double its number.

The density for the province at the current Census is 184 against 165 of the last Census yielding an improvement of 19 in ten years which shows that the decade has been blessed with piping times except for the disastrous floods of 1933 and 1936 when as already detailed under the 'decennial conditions' much loss of cattle and destruction of crops took place in the valley. The calamity which over-took the Amarnath pilgrims has also been one of the tragic events of the decade.

K 132 134 It goes without saying that this province is blessed with copious boons of Nature and enjoys a decided superiority over the sister province of Jammu. The fertility of the Kashmir soil, its temperate climate, its natural water-courses, navigable rivers, productive lakes, rich forests, abundance of fruits, its numerous handicrafts and manufactures all combine to give it precedence over any spot on the face of earth not to speak of the province of Jammu or the Frontier Districts. K 439 The salubrious climate, natural scenery, beautiful springs, pleasure grounds and health resorts annually attract a large number of Europeans and Indian visitors

*[Errata: read "Patni" for "Patini"; cf. errata sheet, p. 329, category 116 -- Analyst]

Kashmiri Avy

459 who constitute a ready market for the products of Kashmir. Instead of the Kashmir manufacturers going in search of the market it is the market itself which naturally comes to Kashmir to carry away the products of the country.

161 [631] Under such auspices there is naturally greater scope for multiplication and the population being 95 per cent. Muhammadan who do not place restriction on widow re-marriage, the birth rate is bound to be high especially when the climate is so good. Reserving the consideration of the reasons to the subsequent pages we proceed to examine the growth in each of the district and its constituents namely the tehsils.

1. Baramulla District or Kashmir North } or Kashmir Valley.
2. Srinagar District or Kashmir South }
3. Muzaffarabad or [illegible] District.

163 165 The total number of births during the decade was 417,614 and deaths amounted to 348,410 thus leaving an excess of 69,105 births over deaths according to vital statistics. The actual increase in the actual population of the province during this decade has been 162,132 which gives an increase of about 100,000 persons unaccounted for. As already remarked the statistics of birth are unreliable being extraordinarily low and consequently it is futile to base any conclusion on these.

161 **65. Districts and Tehsils : Baramulla District or Kashmir North.**—The total area of the district is 3,317 square miles and its population is 539,820 persons. As shown in the table, percentage increase during the decade is 11·47 against 9·1 of the preceding decade while the density has increased from 131 to 163, and both these increases denote a very satisfactory improvement over the decade (1911-1921). Amongst the tehsils Uttarmachhipura supports the largest population while Sri Pratapsinghpura records the highest density of 334. The cultivable area constitutes 18·9 per cent. of the total area of the district, and of this 18·9 per cent. against 96·8 per cent. is net cultivated leaving a small margin of only 3·2 per cent. for extension of agriculture, which means that practically every acre of land has been brought under the plough and the only remedy lies in increasing the yield from the land and not bringing new land under cultivation which is a well-nigh ruled out problem, unless the cultivable area is supplemented either by encroachments on the forests or the drying up of the Wular Lake or breaking up the hill sides. The normal rainfall is 35·28 and 45·8 per cent. of the gross cultivated area is irrigated which shows that the irrigational facilities possessed by this district are doubly favourable as compared to any district of the Jammu Province wherein the highest percentage of irrigated area (25·5 per cent.) is met with only in the Jammu district. Of the remaining area quite a large portion will soon be brought under irrigation by the Zainagir Canal which has been constructed during the current decade and the benefits whereof will become amply visible as time passes on.

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Name of District or Tehsil.	Population 1921.	Density.	Percentage of Variation.		
			1911-1921.	1901-1911.	1891-1901.
Kashmir North or Baramulla District ...	539,820	163	+ 11·47	+ 9·1	......
1. Uttarmachhipura Tehsil	[illegible]	[illegible]	+ [illegible]	+ [illegible]	......
2. Baramulla Tehsil ...	[illegible]	[illegible]	+ [illegible]	+ [illegible]	......
3. Sri Pratapsinghpura Tehsil ...	[illegible]	334	+ [illegible]	......	......

As regards crops 34·7 per cent. of the total gross cultivated area is taken up by rice, 30 per cent. by maize, 12·8 per cent. by wheat, 9·6 per cent. by oil-seeds and 6 per cent. by pulses and other food crops. Just as wheat and maize

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241 formed the principal crops in the Jammu Province here rice is the principal staple in the valley while maize is largely grown in the hilly tracts. The earnings of the zamindars receive considerable increment from the production of fruits, which are exported in ever-increasing quantities to the plains. The walnut, apples, pears, almonds and many other trees are sources of sufficient income.

161 **46. Srinagar District including city or Kashmir South.**—As shown in the table the district consists of four tahsils and has an area of 2,814 square miles which is far less than that of the Baramulla district. The population of the district however, is 771,943 persons which is the highest record unapproached by any of the four districts. The density of the district is 274 against 243 of the decade 1911-1921 and the increase of population has been 12·1 per cent. against 7·7 per cent. of the preceding decade which establishes a very satisfactory record of decennial improvement.

Name of District or Tahsil	Population 1931	Density	Percentage of Variation		
			1921-1931	1911-1921	1901-1911
Kashmir South or Srinagar District ...	771,943	274	+ 12·1	+ 7·7	.....
1. Tahsil Khas ...	[illegible]	301	+ 9·36	+ 13·5	.....
Srinagar City ...	173,573	13,776	+ 22·46	+ 9·0	.....
2. Awantipura Tahsil ...	[illegible]	234	+ 11·51	+ [illegible]	.....
3. Kulgam Tahsil ...	[illegible]	240	+ 7·0	+ [illegible]	.....
4. Anantnag Tahsil ...	[illegible]	180	+ 10·55	+ [illegible]	.....

Variations in the city of Srinagar which has a population of 173,573 persons, a density of 13,776 per square mile and a percentage increase of 22·46 will be considered in the next Chapter dealing with towns and we start with the comparative study of the variations in the internal tahsils forming the district. In density Srinagar tahsil tops the list with a record of 301 persons to a square mile which is excelled only by Ranbirsinghpura having a density of 327. Next comes Awantipura with a density of 234, which in its turn is followed by Kulgam (240) and Anantnag (180).

As regards increase during this decade Awantipura shows the highest rise of 11·51 per cent. while Anantnag, Srinagar and Kulgam follow in descending order with increases of 10·55, 9·36 and 7·0 respectively. As compared with the rates of variation for the preceding decade namely 1911-1921, while Awantipura, Kulgam and Anantnag show a regular progress in percentage increases, the rise in the Srinagar tahsil has during 1921-1931 been comparatively less than 1911-1921 when it amounted to 13·5 per cent.

241 The normal rainfall is 31·78" which is the lowest as compared to other districts of both the provinces but the deficiency is made up by the natural and artificial irrigational facilities available in the district. The district has the highest percentage of irrigated area as will appear from the fact that 62·0 per cent. of the gross cultivated area is irrigated against the 25·5 per cent. maximum of the Jammu district and 43·8 per cent. of the Baramulla district. As regards crops the district has the richest rice-fields and 49·3 per cent. of the total cultivated area is occupied by rice which is followed by maize with 23·3 per cent. and oil-seeds 14 per cent. wheat occupying a very inferior position having under it 5·7 per cent. of the cultivated area.

329 The city of Srinagar registers a very high increase of 22·46 per cent. against 9·0 per cent. of the preceding decade. The high rate of increase is due to the inclusion of new rural areas within the city limits during the decade

Ki 369 and apportionment of increase due to domestic growth and that due to transfer of new areas will be discussed in the next chapter which deals with the rural and urban phases of the population. Suffice it to say here that the total population of the city at the present Census is 173,573 which compares quite favourably with other cities of British India save the capital cities of the various provinces. The density of the city population is, however, only 13,770 against 20,474 of Jammu city.

Ki 161 57. **Muzaffarabad District.**—The district, known as Wazarat-i-Pahar, is composed of three tehsils extending over an area of 2,407 square miles; of which Karnah occupies 1,347 square miles and Muzaffarabad and Uri 540 and 520 square miles respectively. The total population is 237,667 persons.

Ki 241 As represented in the marginal table Karnah tehsil has the lowest density in the district i.e., 30 while in Muzaffarabad tehsil the population is fairly satisfactory the density being 245. The district is extremely mountainous in character and has got very little level area for cultivation and sustenance of large population. The rate of increase of population of the district during the current decade is 9·9 per cent. against 10·7 per cent. of the preceding decade, Karnah showing the highest increase 11·89 in the district while Muzaffarabad displays only 8·42 per cent. increase.

Name of District or Tehsil.	Population 1931.	Density.	Percentage of Variation.		
			1921-1931.	1911-1921.	1901-1911.
Muzaffarabad District ...	237,667	99	+ 9·9	+ 10·7	....
1. Muzaffarabad Tehsil ...	132,780	245	+ 8·42	+ 10·6	....
2. Uri Tehsil ...	[illegible]	[illegible]	+ 10·79	+ 9	..
3. Karnah Tehsil ...	[illegible]	30	+ 11·89	+ 10·5	....

Out of the total area only 8·2 per cent. is cultivable out of which 97·1 per cent. is net cultivated. There is very little double-cropped area (·06 per cent.).

The normal rainfall is 50·43" for the district which is the highest in the Kashmir Province although on account of the physical configuration the irrigation is the poorest, the irrigated area being 22·7 per cent. of the total cultivated area. Maize is the principal food staple covering as it does about 73·9 per cent. of the total cultivated area, rice, wheat and other food crops including pulses occupying an area of 8 per cent., 0·5 per cent. and 0·7 per cent. respectively.

Ki 161 Although the rate of increase is smaller than that of the previous decade yet the result is satisfactory and could be possible only under a favourable decade. The dislocation caused by the washing off of the Domel and Kishenganga bridges by the floods did give a serious set back to the traffic and trade of the district which is regaining its position after the completion of the bridges.

K 761 631 58. **Frontier Districts : General.**—Though not a separate province the tract constitutes a distinct Natural Division known as the Indus Valley and comprises the Ladakh district, the Gilgit district and the Frontier Ilaqas consisting of small chieftainships. The variation of population

Name of District or Tehsil.	Population 1931.	Density.	Percentage of Variation.		
			1921-1931.	1911-1921.	1901-1911.
Frontier Districts ...	288,584	3	+ 5·64	+ 5·1	....
1. Ladakh District ...	[illegible]	4	+ 4·73	— 1·7	....
2. Gilgit District ...	[illegible]	10	+ 11·18	+ 10·6	....
3. Political Ilaqas ...	[illegible]	6	+ 4·90	+ 15	....

K 161 in these backward tracts can be studied by a reference to the accompanying table which shows that the "total population" of these districts at the present Census is 288,584 persons against 273,173 of 1921 and in consequence the percentage

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decennial increase comes to 7·64 per cent. against 2·1 of the previous decade representing a fairly satisfactory state of affairs for these tracts.

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The total area of this division is 63,560 square miles or three-fourths of the area of the entire State while the population supported by this huge area amounts to only 288,584 persons i. e., 7·9 per cent. of the total population leading to a resultant density of only 5 persons to a square mile against 183 of the Kashmir Province and 144 of the Jammu Province inclusive of Jagirs. The figures of density offer their own commentary and no words are needed to establish the extreme sparseness of the population in these parts. Taking into consideration the variation from decade to decade it will be evident that internally the tract has grown in population from 160,225 in 1891 to 288,584 in 1931 yielding a total increase of 128,359 persons or 80·1 per cent. in the forty years which represents the highest increase over this long period as compared with the other two provinces or any of the districts. But a study of the figures of percentage variation of this division in the Subsidiary Table No. III shows that there is a progressive decline in the percentage increase rate from decade to decade as is evidenced by the big fall from 44·3 per cent. decennial increase in 1891-1901 to 14·2 in 1901-1911 and to 2·1 in 1911-1921. This leads us to the conclusion that the figures of the earlier Census of these tracts were far from being accurate and as each succeeding Census is conducive to greater accuracy we may rightly conclude that the rate of increase which is manifesting itself at the recent decades represent the true state of affairs and the figures of the remote decades are not free from suspicion.

Coming to density proper the present Census gives a record of 5 persons to a square mile against 4 of the last Census which naturally means an increase in density by 25 per cent. but looking deeper into the figures we see that the actual density in 1921 was 4·29 and in 1931 it is 4·54 which gives a net increase of ·25 and reduces the percentage increase to a reasonable figure of 5·8 per cent. from 25 per cent. shown above on the basis of round figures.

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The reasons for this dearth of population in this part of the State are not too far to seek as the highly mountainous character of the tract coupled with vast treeless deserts at an altitude of 17 or 18 thousand feet above the sea-level offers very little attractions to settlers who will scarcely find any land available for cultivation here especially when only ·3 per cent. of the total area is fit for cultivation and the normal rainfall does not exceed 3·7" which is hardly suitable for growing any crops. The passes remain closed during the winter when communications are generally cut off and the transmission of post is also attended with considerable difficulty. There are no roads worth the name.

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The decade under report presents a record of increase in all the constituent units and the variation from 1·7 to 4·72 in the Ladakh district marks a decided improvement while the lowering of the percentage increase in Gilgit and Political Ilaqas is due to more careful enumeration leading to greater accuracy. It is a patent fact that at the present Census efforts have been made for the first time to obtain more detailed data of the Frontier Ilaqas which hitherto fore were enumerated on a special form having four or five columns instead of the General Census Schedule provided with eighteen columns.

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63. Ladakh District.—Having said so much by way of introduction we shall review the tehsil comprising this district in passing with the help of the marginal table. Starting with the Ladakh district having an area

Name of District or Tehsil.	Population 1931.	Density.	Percentage of Variation.		
			1921-1931.	1911-1921.	1901-1911.
Ladakh District ..	[illegible]	6	+ 4·72	– 1·7	....
1. Ladakh Tehsil ..	[illegible]	1	+ 4·16	– 8·9	....
2. Kargil	[illegible]	7	+ 5·06	– ·1	....
3. Skardu	101,677	15	+ 4·40	– 3·6	....

*[Errata: cf. category 116, p. 329 for corrections -- Analyst]

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of 45,762 square miles and a population of [illegible] persons it will at once appear that the Ladakh tehsil though possessing the greatest area supports the smallest number of people. Its density is one per square mile, the lowest figure in the whole State. Kargil and Skardu, however, with their respective densities of 9 and 13 present a better record the latter supporting 107,477 persons. All the three tehsils of the districts show a plus variation ranging between 4 and 5 per cent. which bear a happy contrast to the all-round decrease registered by these tehsils at the 1921 Census. WT 161

Of the total area of the Ladakh district only ·28 per cent. is culturable which in plain language means that out of a total area of 45,762 square miles only 128 square miles are culturable. Again out of ·28 per cent. culturable area 91·7 per cent. is not cultivated and there are very little prospects of agricultural expansion in this district. WT 241

The normal rainfall is 6·7" only. The entire gross cultivated area has to depend upon irrigation for growing crops. Rice, Bajra, maize are conspicuous by their absence, wheat only occupies an inferior position having under it 17·5 per cent. of the culturable area, 47 per cent. being under other food-crops including pulses of which grim is the chief staple.

80. **Gilgit District.**—The district consists of only one tehsil (Gilgit) with an area of 3,116 square miles and a population of 31,[illegible] persons which gives a resultant density of 10 persons to a square mile. The increase at the present Census comes to 11·13 per cent. which compares well with other districts. D 161

Name of District or Tehsil.	Population 1931.	Density.	Percentage of Variation.		
			1921-1931.	1911-1921.	1901-1911.
Gilgit District ...	[illegible]	10	+ 11·13	+ [illegible]	......
1. Gilgit Tehsil	[illegible]	10	+ 11·13	+ [illegible]	......

Of the total area ·8 per cent. is culturable out of which 81·8 is not cultivated, the balance still available for being brought under crops being about 18 per cent. The normal rainfall being very low i.e., 4·77" the entire agriculture depends upon irrigation which has received good attention from the Government during the present decade as has already been shown under paragraphs dealing with irrigational improvements. To counteract Nature's frugality in the matter of rainfall human effort has shown itself at its best in providing irrigational facilities as is reflected by the fact that 99·9 per cent. of the gross cultivated area is irrigated which conclusively proves that natural rainfall by itself would not help even an acre to produce crops. D 241

Here 35·6 per cent. of the area is under wheat, 9·7 per cent. under barley, 30·7 per cent. under other food-crops including pulses while 23·4 per cent. is taken up by miscellaneous crops. The supply for the military garrisons located at Gilgit is provided through a special "Supply and Transport Department".

81. **Frontier Ilaqas.**—With an area of 14,680 square miles and a population of 64,344 persons the Frontier Ilaqas show an increase of 5·82 per cent. over the last Census and the variation in each of the constituent units is shown by the marginal table. D 161 B 161

Name of District or Ilaqa.	Population 1931.	Population 1921.	Density.	Percentage of Variation.	
				1921-1931.	1911-1921.
1. Hunza ...	13,[illegible]	13,241	[illegible]	+ [illegible]	+ 19·7
2. Nagar ...	14,[illegible]	13,[illegible]	[illegible]	− [illegible]	+ [illegible]
3. Punial ...	[illegible]	[illegible]	4	+ 11·21	+ [illegible]
4. Yasin ...	7,[illegible]	[illegible]	7	+ [illegible]	+ [illegible]
5. Koh ...	[illegible]	[illegible]	[illegible]	+ [illegible]	+ [illegible]
6. Ghizar ...	[illegible]	4,112	[illegible]	+ [illegible]	+ [illegible]
7. Ishkoman ...	[illegible]	[illegible]	[illegible]	+ [illegible]	+ [illegible]
8. Chilas ...	12,[illegible]	12,[illegible]	[illegible]	+ [illegible]	+ [illegible]

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D 161 B 161 The greatest increase in population has taken place in Koh which registers a percentage of 22·7 increase over the last Census while Chilas on the other hand shows + 7·03 per cent. increase. The case of Nagar is no doubt alarming as instead of an increase it shows a decrease of 316 persons or a variation of −7·63 per cent. In this limited discussion therefore Nagar forms the one single exception of decrease of population in the State in contrast with all other tehsils which register all-round increases. The causes of variation have been explained by the Political Agent Gilgit in the following words :—

> "All districts show an increase except Nagar which shows a decrease of 316. The increases are doubtlessly due to the healthy normal life of the past 10 years, peace and security having more than out balanced small epidemics of Influenza in 1920-1930. Nagar, however, is undoubtedly nearing the saturation point as regards population—space had now being very scarce. Moreover, the Influenza epidemic in 1929 took large toll as did an epidemic of Typhus in 1930."

K 161 **82. General.**—Having attempted to offer a detailed analysis of the growth of population in the different Administrative Divisions such as Provinces, Districts and Tehsils, and having also made detailed survey of the flourishing conditions of the decade responsible for producing such happy demographic results occasion is now ripe for us to take stock of our position and to bring the scattered data and arguments to a focus to enable proper penetration into the more intricate problems of population about which a promise was held out by us in the opening portion of this discussion.

K [132] The causes of the highly favourable growth of population which is almost on par with the All India increase (The decennial increase in the State being 9·8 per cent. against 10·6 per cent. of India) have already been studied in detail in the paragraphs dealing with the "Conditions of decade" but it would be advantageous to briefly review them here so that the reader may have an opportunity to refresh his memory and be better equipped to appreciate the theme. Sufficient, timely and well distributed rainfall (except for certain bad years of scarcity in the Mirpur and to some extent in Kathua district) bringing good harvests in its train effected a considerable improvement in the economic condition of the agriculturist and highly favoured the growth of population during the last ten years.

K [164] Exceptionally favourable conditions of public health in the decade which was characterised by the absence of severe epidemic of Influenza which during 1911-1921 inflicted greater mortality here than the Great World War. Although Plague in the Jammu Province, Cholera in Kashmir, mild Influenza and Typhus in the Frontiers did make occasional attacks but the prompt, vigorous and effective measures taken by the Medical authorities coupled with the co-operation of the people (who on account of the spread of education and accumulation of experience readily avail of the medical help and do a good deal to combat the disease) did not allow the epidemics to levy a high toll on the precious human life which consequently had a favourable occasion for rapid multiplication. K [312] Extension of irrigational facilities causing a considerable enlargement in the irrigated and irrigable area was further responsible for expansion of agricultural production. Improvement of communications especially the opening of the Banihal Cart Road, Jammu, Samba, Kathua, Akhnur and various other minor roads has imparted a good stimulus to trade resulting in increased prosperity of the people. K [471] Again the development of some of the industries and immediate possibilities of the growth of a larger number in the near future has besides providing employment to some people opened an era of hope for the youth of the country, who in the progressive permeation of the industrial atmosphere around him sees a magnificent vision of effective industrialisation in which lies the solution of the unemployment problem. Above all the prevalence of peaceful and orderly conditions ensuring security of life and property was highly conducive to the growth of population during the decade 1921-1930. In this connection it may be noted that the communal clashes and the political agitation in the State which created so much stir throughout the country commenced in July 1931 *i. e.*, after the close of the decade 1921-1930 which alone is under review in this report.

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The above reasons are of general applicability to all the Districts and Tahsils which registered an increase during the decade but some arguments are still necessary to explain the disparity between the rates of increase in the Jammu and Kashmir Provinces as also among the Frontier Districts. As already shown the increase in the Kashmir Province amounts to 11·16 against 9·03 of the Jammu Province and 7·04 of the Frontier Districts. The prolific nature of the Kashmir Province is now a recognised fact which has its root in the healthy climate of Kashmir enjoying immunity from the malarial scourge and the visitations of Plague which work great havoc in the sister province of Jammu, and the only epidemics being Cholera and Small-Pox over which man through modern inventions has obtained considerable control. The excellent conditions of agriculture, the rich alluvial soil, natural sources of irrigation, the level sheet of contiguous fields extending over the whole valley where water can be easily stored and retained in the fields to produce rice (Paddy) in rich abundance always ensure rich harvest and consequently keep the province secure from famine. In Jammu Province only 14·4 per cent. of the area being irrigated (against 50 per cent. of Kashmir Province), 85 per cent. of the area has to depend upon the mercy of the rain absence or dearth of which not only means absence of crops but also the absence of drinking water for human beings and the animals in the Kandi tracts whose population have often times to leave their homes temporarily to save themselves from starvation. Besides agriculture various other subsidiary means of raising incomes are open to the Kashmir population—Cocoon rearing, sale and export of fruits such as apples, pears, walnuts and almonds etc., and Cottage Industries of different kinds followed in the spare hours of winter such as Loi-weaving, embroidery, preparation of fire-pots (*Kangries*), twig baskets etc. During winter a large number of zamindar population of Kashmir emigrates to the plains of India to work as labourers and return to their homes to revive agricultural activities as soon as spring sets in. This migration helps the emigrants to feed themselves during the five Winter months from wages earned as also to bring a good portion of their earnings to their homes on return. Influx of large number of visitors, European and Indian, gives great impetus to trades and handicrafts of Kashmir which factor is totally absent in Jammu or the Frontier Districts. The last though not the least factor responsible for the higher increase in Kashmir Province is the fact that the population consists predominantly of Mohammedans who on account of prevalence of widow re-marriage, a more generous and rich dietary and harder life and for other reasons which will be discussed in the Chapter on 'Religion' multiply much faster than the Hindus. This is amply borne out by the figures of All India increase which for Muslims shows an increase of 13 per cent. against 10·4 per cent. of the Hindus. As regards the State the rate of increase in Hindus is still lower as will be shown in the Chapter on 'Religion' although the rate of increase amongst Muslims is also slightly lower than British India.

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52. Pressure of Population.—The extremely low density of 43 for Jammu and Kashmir is apt to give rise to the wrong impression that the State is very thinly populated and consequently has ample room for expansion of population without any immediate fear of its pressing upon the means of subsistence. But in the determination of the pressure of population on food-supply the spatial density is not the governing criterion but on the other hand to arrive at some conclusion we must calculate density not on the entire area of the State but upon the net cultivated area—

Name of District.	Pressure on net cultivated area	
	Net cultivated area in acres.	Persons per square mile.
Jammu and Kashmir State	[illegible]	[illegible]
1. Jammu Province (including Jagirs)	[illegible]	[illegible]
2. Jammu District	[illegible]	[illegible]
3. Kathua	131,777	[illegible]
4. Udhampur	[illegible]	[illegible]
5. Reasi	[illegible]	[illegible]
6. Mirpur	[illegible]	[illegible]
Jagirs	[illegible]	[illegible]
7. Punch Jagir	[illegible]	[illegible]
8. Chenani	7,077	[illegible]
9. Kashmir Province	[illegible]	[illegible]
10. Srinagar District	[illegible]	[illegible]
11. Baramulla	[illegible]	[illegible]
12. Muzaffarabad	[illegible]	[illegible]
13. Frontier Districts (excluding Political Agency)	[illegible]	[illegible]
14. Ladakh District	[illegible]	[illegible]
15. Gilgit	[illegible]	[illegible]

4/A [Errata: read "of" for "in"; cf. errata sheet, p. 329, category 116 -- Analyst]

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161 figures whereof are given in the margin by districts. When we keep in mind the fact that out of a total area of 84,471 square miles only about 3 per cent.
241 is cultivable and 4 per cent. not cultivated the hollowness of the calculation on the basis of spatial density is at once brought to light.

The table shows that density on net cultivated area is highest in the Frontier Districts being 1,612, it is 1,233 in the Kashmir Province and 1,083 in the Jammu Province which reveals not a very hopeful state of affairs showing as it does sufficient congestion* in cultivation. If agriculture is to form the principal source of livelihood of the State population it would appear that the pressure on the resources is already exerting itself in most of the districts and it is almost overstepping the limits so far as the Frontier Districts are concerned. Even in these figures different kinds of errors enter into calculation and vitiate the inter-district comparisons. Since it is ultimately the quantity of food produced on a cultivated acre and not the bare area which is to support the population, the fertility of the soil, rainfall, irrigation are also factors which have naturally to be considered. For example the density of 887 in Mirpur district where soil is not so rich and rainfall is deficient and irrigation negligible might present a greater pressure than a density of 1,734 for Srinagar district which has a richer soil and better irrigation. For want of upto date and reliable quantitative figures of agricultural production (in tons or maunds) for the different districts or for the whole State we are not in a position to say whether our food-supply is keeping pace with the increase of population or what further population it can support; but from the statistics obtained from other sources we find that far from being self-sufficient in the matter of food-supply the State has during the past ten years been all along importing food-grains to meet the shortage of local supply. The following table prepared from the trade statistics of the State during the past decade gives us a fair insight into the problem. It will be seen that save for the year 1981 when the exports of food-grains considerably exceeded the imports for which the removal of embargo on the export of rice from Kashmir is chiefly responsible, the normal conditions have always required the supplementing of the local production in the Jammu Province by imported food-grains as is evidenced by the higher figures of import as compared to export. The largest quantity imported was 6,38,430 maunds in 1978 when on account of prevalence of famine in the Jammu Province and exemption from import duty granted by Government the imports flooded the State markets to make up for the local deficiency.

439 STATEMENT SHOWING QUANTITY OF GRAIN IMPORTED INTO AND EXPORTED FROM THE JAMMU AND KASHMIR STATE FROM SAMBAT 1978 TO 1986-87.

Name of years.	Jammu Province.		Kashmir Province.		Whole State.	
	Quantity in Maunds.		Quantity in Maunds.		Quantity in Maunds.	
	Import.	Export.	Import.	Export.	Import.	Export.
1978 ..	[illegible]	3,340	[illegible]	[illegible]	[illegible]	[illegible]
1979 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1980 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1981 ..	[illegible]	[illegible]	14,039	237,617	[illegible]	[illegible]
1982 ..	[illegible]	40,727	11,804	[illegible]	[illegible]	[illegible]
1983 ..	211,777	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1984-85 ..	[illegible]	[illegible]	30,177	9,441	[illegible]	[illegible]
1985-86 ..	[illegible]	[illegible]	[illegible]	3,000	[illegible]	[illegible]
1986-87 ..	[illegible]	[illegible]	[illegible]	22,000	304,767	[illegible]
Total ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Average ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	170,849

*[Errata: read "congestion"; cf. errata sheet, p. 329, category 116 -- Analyst]

Taking the average of the nine years for which the trade figures have been tabulated our average annual import of grains amount to [illegible] maunds while exports come to [illegible] maunds which yields a net excess of [illegible] maunds imported grain, and naturally proves that we are not self-sufficient in the matter of food-supply. 241 939

Again a study of the provincial figures shows that it is the Jammu Province which is not self-supporting and stands in need of supplementing its food requirements by import while the Kashmir Province is so far quite self-supporting except of course, in the years of scarcity and famine. In normal years the province produces enough and to spare provided there is no embargo laid on export by the Government in the interest of keeping sufficient reserves within the country for future years. The average of the last nine years yields annual imports amounting to [illegible] maunds and exports amounting to [illegible] which gives an excess of above [illegible] per cent. exports over the imports for the Kashmir Province.

There is no gain-saying the fact that with the expansion of irrigation and improvement of agricultural methods considerable increase in food-supply can be effected for some time but since the cultivable area is very small the tendency to diminishing returns from agriculture must set in probably after a few decades especially when the fragmentation of holdings and deficiency of level stretches of area in the Outer Hills, the Indus Valley and larger portions of the Sub-Montane Divisions constitute serious handicaps to the application of Western methods of agriculture here. 000

Considering, however, the rate of growth of population which on the average comes to about 9 per cent. the situation is not in the least alarming as the numbers at this rate can only double themselves in 110 years and it is believed that with the increase in the area brought under cultivation, advance in the extension of irrigation, use of fertilisers and scientific methods of cultivation the production should be able to keep pace with the increase of population and consequently the tendency to over-population is not an immediate terror although it should at the same time be borne in mind that the increasing numbers will only be able to drag on existence at a low standard of life unless a substantial improvement takes place in the national income per head through the progressive industrialisation of the country. If necessary relief is not extended to agriculture by release of pressure from land and its diversion into fruitful channels of trade, industries and other occupations the over-population would in the next few decades stand before us as a stubborn fact and Nature will be compelled to interfere and effect adjustment through positive checks if we do not ourselves have recourse to the preventive checks.

[illegible]. **Checks.**—In this connection our account will not be complete unless we briefly take notice of checks which control the growth of population in the State. The checks are of two kinds (1) Positive and (2) Preventive.

1. *Positive.*—The positive checks are those which cut down numbers already brought into existence such as :—

(*a*) Starvation.

(*b*) Disease.

(*c*) War.

(*d*) Misery in all its forms.

2. *Preventive.*—The preventive checks prevent numbers from being brought into the world :—

(*a*) Infanticide.

(*b*) Postponement of marriage.

000

(c) Abortion.

(d) Celibacy.

(e) Abstinence.

(f) Birth control.

(g) Certain social customs.

(h) Prolonged lactation.

(i) Hypergamy.

163 164 Of the positive checks[1] war is becoming a rare phenomenon these days and starvation and famine though in a mild form does affect the birth-rate in the Jammu Province and the Frontier Districts while the Kashmir Province is in this respect better situated. As regards disease this check also receives full play in Jammu Province where Plague cuts off the natural increase to a great extent and malarial fever is responsible for considerable mortality and is thus unfavourable to fertility. In Kathua and other malarial localities most of the deaths are due to the malarial fever and the surviving population is reduced to a considerably low pitch of vitality which make the sufferers an easy prey to other diseases. The venereal diseases act as another powerful positive check by causing premature death of the sufferers and leaving their children to propagate misery and further suffering.

163 847 842 As regards the preventive checks female infanticide which was much in vogue amongst the Rajputs is considerably reduced—thanks to the measures taken by His Highness the Maharaja Bahadur to stamp out this inhuman practice from his territories. Abortion is not practised by the people as a means of checking larger number of births but is only resorted to prevent illegitimate births which the society regards as an unpardonable sin. Again celibacy and voluntary abstinence being against human nature play a very inferior part in limiting births and the Neo-Malthusian methods of "Birth Control" are very little known in the rural areas not to speak of their being put into practice by the uneducated villager who is so reckless about production of children. Confidential enquiries made regarding the sale of rubber goods from private practitioners and Chemists and Druggists who stock these articles only go to show that even in the cities the use of these methods is practised on too small a scale to have any appreciable results. The Customs Department which was also requested to supply the figures of import of these articles regretted that separate figures were not available. The only preventive check which has proved highly effective in controlling the birth-rate in the advanced countries is almost absent in the State.

163 564 853 As regards social customs of hypergamy which forbids the marriage of a girl with a man of a social group equal to or inferior to her and forces her to marry a man of a superior group is completely absent in the State while practice of prolonged lactation which results in decreased conceptivity being within the knowledge of common people does act as a very mild preventive check.

163 582 The "postponement of marriage" especially in the case of girls acts as a powerful check in restraining births but this check also has had very little play in India where marriage amongst the Hindus being a religious necessity enjoined by the Shastras is universal and the practice of marrying girls before puberty resulting in high birth-rate was universally recognised. Now by the passing of legislative enactment within the State the age of marriage has been raised to 18 for boys and 14 for girls which it is hoped while preventing much misery consequent upon deaths of child-wives and of children produced by them, will instead of acting as a check favour the growth of population by preventing deaths.

[1] [On population -- Analyst]

55. **Conclusions.**[1/a] In modern days of scientific improvements when advancement in means of communication and transport have brought the different parts of globe into much closer contact it is no longer necessary that every unit should be self-sufficient in respect to its requirements of food and other articles. Had this been so, over-populated countries of the Western Europe would since long have ceased to exist on account of starvation since for want of enough land they were incapable of producing all the food they need.[1/a] The fact that the populations of the countries especially Great Britain, Germany and Belgium have received mammoth increases during the nineteenth century shows that the expanded populations were able to support themselves not by a corresponding increase in the cultivated area at their disposal which could give them increased food-supplies but the governing factor is that the national incomes of these countries also increased in the same proportion as the population if not faster. England produces negligibly small proportion of its food requirements and still it is one of the richest countries in the world while India even producing its entire requirements might still remain the lowest in the standard of life and comfort and even experience starvation if the income of the people per head does not undergo an increase. According to the most optimistic estimates of Finlay Shirras the average income of India per head was computed at Rs. 116 which at the then prevailing rate of exchange came to less than £ 8 while the corresponding figure for Great Britain was £ 95 *i. e.*, (twelve times India's income vide Simon Commission Report Volume I Para. 374). In 1926 the income of United States of America was placed at about Rs. 1,925, that of Britain at Rs. 1,000 per head, Australia and Canada Rs. 550 per head, whereas India's income has been estimated variously from Rs. 67 to Rs. 116. 000

The above figures present a glaring contrast between the incomes of Agricultural India and the Industrial West and it does not need a very vivid imagination to estimate the standard of comfort in which the Indians pass their lives at present. From intensive enquiries made, Dr. Mann came to the conclusion that out of 103 families only 36 or just near 35 per cent. can pay their way on the standard they themselves lay down. The other are living below that standard and this conclusion shows an exceedingly serious state of affairs.

What is true of India as a whole applies with equal force to this State where on account of backwardness of communications, irrigation and agriculture, the condition of the masses is similar if not poorer. It is regrettable that we have no authoritative data of income per head of the people of this State which would have confirmed the conclusion as to the poverty of the people of this State as compared to India or some other important provinces. If the economic enquiry which was ordered to be held by His Highness' Government in conjunction with the Census had actually materialised, we should have been on a more firm footing in forming our conclusions but the subsequent dropping of the proposal has deprived this Census Report of the opportunity of dealing with the subject in an exhaustive manner.

Just as in India the remedy to counteract the evil effects of over-population predominantly lies in the systematic development of the economic resources of the country, similarly the solution of population problem of the State has to be found in the scientific exploitation of the State resources. In the West the industrial development may be said to have attained its zenith and consequently with further increases of population the "optimum" will soon be crossed when the "Law of Diminishing Returns" would effect necessary adjustment by cutting down the numbers or materially reducing the standard of comfort. The tendency is already visible in the daily increasing figures of unemployment, the general fall in prices and the great economic depression. To repeat, we may premise that while in the West the exploitation of economic resources has reached the maximum the process has not seriously commenced in India much less in the State which consequently will be able to support its increasing population through industrialization of the country redounding to great improvement in the material welfare of the people whose present low standard of life will also be appreciably raised.

[1/a] [Errata: see category 116, p. 329 for corrections--Analyst]

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VII. HOUSES AND FAMILIES.

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56. Definition of House.—There are two different definitions of the term 'House' and the Provincial Superintendents of Census are allowed the option of choosing either of the two. According to the one—

> (*a*) The house is defined as "the enclosure or residence of one or more families having a separate entrance from the common way".

This further requires the term "Family" to be defined, as in the house lists the name of the head of each family has to be recorded as it is from him that the enumerator has to obtain the whole information for filling in the Census schedule. According to the second definition—

> (*b*) The house is the "dwelling place of a commensal family with its resident dependents such as widows, minors and servants".

The idea of commensality or eating from the common hearth or *"chula"* is thus the main criterion for determining a house and not the enclosure or homestead. The first treats the wooden or mud structure as the unit irrespective of the number of families residing therein. Such a definition might be suitable for cities and towns for purposes of municipal taxation but is defective for the requirements of the Census where the family or the social household and not the mere building constitutes the more convenient unit, as the family furnishes better guidance for the formation of blocks and calculating the number of Census schedules and other forms needed by each enumerator. The former definition of entrance from a common way was of universal vogue until the 1891 Census but has gradually given place to the commensal definition which is at present followed by a majority of provinces with the exception of Madras and Central Provinces which seem to stick to the structural definition.

Like the previous Censuses the commensal definition which seems to be best fitted for the conditions of the State has been adopted at the current Census also. The house-numbering was carefully checked and every precaution was taken to see that no house, shed or homestead was left without a number. Not only were the structural houses given a number but every cart-stand on the roadside or halting place in the open where there could be a likelihood of any person staying overnight was provided with a house-number and included in the regular Census block of the enumerator. Inspections were conducted by the Census Commissioner in the Jammu Province while the Assistant Census Commissioner was deputed to carry out inspections in the tehsils of the Kashmir Province. The mistakes found were circulated to all the Census Agency for guidance and thus sufficient degree of accuracy may be attached to the statistics collected which can be considered as reliable.

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The total number of occupied houses as computed from the Census schedules comes to 6,71,638 against 5,99,287 in 1921, which gives a total increase of 72,351 houses in the State during the decade and a percentage increase of 12·7. The number of houses at the 1911 and 1901 and 1891 Censuses stood at 5,53,124, 4,64,635 and 4,47,993 respectively and the percentage increase between 1891-1901 comes to 4 per cent., between 1901-1911, 19 per cent. and between 1911-1921, 8·3 per cent. From these figures it will be clear that the increase in the number of occupied houses during the current decade is very satisfactory being 12·7 per cent. *i. e.*, almost 1½ times the increase registered by the preceding Census. The increase has also been much higher than the percentage increase in population which is 9·8 per cent. only. This affords another proof of the extraordinary favourable conditions of the decade which were highly conducive to the material well-being and prosperity of the people. Taking a longer view of things it will be

found that during the last forty years, from 1891 till 1931, while the population has increased by 43 per cent. the number of houses has also kept not only steady pace therewith but has actually exceeded the proportion the increase being 49·9 per cent. or say 50 per cent. The highest increase in the number of houses has taken place in the Kashmir Province which records a rise of 20·3 per cent. over the last decade, the Frontier Districts follow with an increase of 11·3 per cent. and Jammu Province showing only 6·6 per cent. increase. The higher increase in Kashmir Province is due to the high rate of increase of the Kashmir population as compared to Jammu, which during the last 40 years has only increased by 24 per cent. against 65 per cent. increase of Kashmir Province during the same period. This reveals a close correspondence between the increase in the number of houses and in population. 162*

A novel feature of the present Census was the carrying out of permanent house-numbering in the cities of Jammu and Srinagar which was done by affixing iron plates bearing house-numbers on the doors of houses which besides serving the purposes of Census will prove of great utility to the Municipalities, Electric and Postal Departments. 342 361

57. Variation in the size of house-hold.—The marginal table shows for the whole State the number of persons per house as also the average number of houses per square mile at each of the five Censuses commencing with the Census of 1891, while the Subsidiary Table VII of this chapter contains the figures for each of the natural divisions.

Census.	Persons per house.	Houses per square mile.
1891 ...	6	6
1901 ...	6	6
1911 ...	6	6
1921 ...	6	7
1931 ...	5	8

It is apparent that in the present decade the number of houses per square mile has increased from 7 to 8 *i. e.*, by 14 per cent. which no doubt presents a satisfactory improvement in the building activities. The area of the State being much larger in proportion to its population the figure of 8 houses per square mile represents an exceedingly low density of inhabited houses as compared with other parts of India. The house density of the Baroda State at the current Census comes to 69 houses per square mile while that of All India stands at 31·7 in 1921, and consequently the comparative position of this State in respect of houses per square mile, is an inferior one. The increase has been the highest in the Jhelum Valley Division which shows an improvement of 19·2 per cent. over the past decade, the Sub-montane and Outer-Hills following in descending order of 5·3 per cent. and 5·2 per cent. and the Indus Valley registering no improvement at all.

From Subsidiary Table VII, it will appear that the average number of persons per house in the entire State has dwindled from 6 to 5 *i. e.*, by 20 per cent. which would represent an abnormal reduction in the size of the family but in reality this is not the true state of affairs as in the calculations the decimal figures have been altogether left out of account, quantities above ·5 being taken as full numbers and below ·5 being omitted. The actual figures show that the number of persons has really decreased from 5·5 in 1921 to 5·4 in 1931 which shows a decrease of 1·8 per cent., a very negligible difference practically pointing to the conclusion that the size of the family is steady or has grown smaller by an inappreciable degree. The internal natural divisions show that there has been no change either in the Semi-mountainous Tract, the Outer-Hills or the Jhelum Valley Division.

58. The Family.—The "Family" for Census purposes was understood to consist of persons who usually lived and dined together with their resident dependents, but the definition is not complete as there may be certain families whose members on the Census night might be residing and dining elsewhere and might have escaped registration. Similarly on the Census night certain families from different localities may be residing together in a 592 659*

592 *659 train, serai or Dharamsala or boat and count as one family. But as already discussed the movement of people in the State being limited no great changes are likely to be introduced in the number of families, and the Census house may safely be taken to represent a family.

*[162] The total number of married females aged 15-40 comes to 6,48,171 and acting on the assumption that each such female aged 15-40 represented a family, in view of the fact that the population of the State was predominantly Mohammadan, who are not generally used to the Joint Family System, the correspondence between the number of such families and the Census houses would appear to be remarkable. The excess of 23,467 houses would partly be explained by the large number of shops, temporary sheds and huts where even a single person was present on Census night having been treated as a separate house and partly by other reasons.

SUBSIDIARY TABLE I.

District.	Mean density per square mile in 1931.	Percentage of total area which is: Cultivable.	Percentage of total area which is: Net cultivated.[1]	Percentage to cultivable area of: Net cultivated.[1]	Percentage to cultivable area of: Double cropped.[1]	Percentage of gross cultivated land which is irrigated.	Normal rainfall.	Percentage of gross cultivated area under: Rice.	Wheat.	Barley.	Bajra.	Maize.	Other food-crops including pulses.	Oil-seeds.	Spices.	Sugarcane.	Fibres.	Dyes & tanning materials.	Drugs and Narcotics.	Miscellaneous including Kharaba.
Jammu and Kashmir State	46	4·9	3·7	81·1	13·9	33·1	41·53	23·1	20·5	3·3	4·6	20·6	13·4	5·4	·3	·4	2·3	·004	·2	3·6
I. Jammu Province ..	*130*	*16·9*	*14·1*	*83·4*	*23·3*	*16·4*	*51·10*	*10·1*	*28·9*	*3·9*	*8·5*	*22·2*	*16·5*	*5·4*	*1·5*	·7	*3·6*	·006	·3	*1·7*
Jammu District ..	328	41·7	34·5	83·3	31·2	29·5	42·67	11·9	33·8	4·6	10·9	10·3	17·3	5·1	·1	1·9	2·9	....	·4	3·6
Kathua „ ..	156	25·5	20·1	78·7	26·8	21·3	50·67	22·9	28·7	3·1	5·6	18·6	15·8	5·1	·4	·7	2·4	....	·3	1·4
Udhampur „ ..	56	7	4·9	69·9	35·5	18·1	51·73	10·3	17·1	10·5	....	37·3	20	2·0	·1	·1	·6	·03	·5	·4
Reasi „ ..	129	13·5	12·0	90·1	17·1	8·7	62·38	11·2	23·7	1·5	·3	51·1	7·9	3·1	·3	·1	1·2	....	·7	·3
Mirpur „ ..	212	27·6	22·6	83·3	20·3	1·2	30·16	·3	34·7	·5	17·5	17·7	19·8	·9	·1	·06	7·6	....	·1	1·7
II. Kashmir Province ..	*185*	*18·7*	*14·6*	*77·2*	*10*	*49·4*	*31·07*	*33·9*	*9*	*1·5*	*·2*	*33·3*	*8·4*	*10·2*	·3	·03	·7	....	·2	2·9
Baramulla District ..	189	16·9	15·3	90·6	4·3	45·8	35·28	34·7	12·8	2	·6	30	·6	9·6	·1	..	·6	....	·1	3·1
Srinagar „ ..	374	28·1	16·1	57·1	17	63	31·78	46·3	5·7	1·1	....	22·3	4·3	14	·3	·08	·9	....	·3	·3
Muzaffarabad „ ..	29	8·2	7·6	97·1	·04	22·7	50·43	8	0·5	1·4	....	75·9	6·7	·4	·03	·01	·04	....	....	·3
III. Frontier Districts (excluding Political Agency Gilgit) ..	*5*	·3	·2	*80·1*	*21·2*	*34·5*	*5·77*	*·1*	*20·4*	*10·5*	....	....	*48·4*	·4	·2	..	·005	....	·2	23·2
Ladakh District ..	4	·25	·23	91·7	20·1	100	6·78	....	17·5	11	....	....	47	·5	·1	..	..	....	·3	23·4
Gilgit „ ..	10	·5	·5	81·6	27·1	100	4·77	1·1	36·6	9·7	....	....	30·7	·09	·005	..	·5	....	·9	16·4
Poonch ..	239	21·0	18·5	82·9	16·9	12·1	46·0	8·0	14·0	1·0	3·0	66·0	9·0	..	..	..	..	....	....	....
Chenani ..	115	13·0	7·9	60·4	43·2	....	53·2	9·0	11·3	2·5	....	73·0	·7	..	..	..	..	....	....	....

1. Figures worked out from the Tables of the Agricultural Statistics for 1927-28.

2. Figures for Political Agency being not available have been omitted.

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SUBSIDIARY TABLE II.

DISTRIBUTION OF THE POPULATION CLASSIFIED ACCORDING TO DENSITY.

District, Jagir, or Illaqa and Natural Divisions.	Tehsils with a population per square mile of							
	Under 150		150-300		300-450		450-600	
	Area.	Population(000)	Area.	Population(000)	Area.	Population(000)	Area.	Population(000)
1	2	3	4	5	6	7	8	9
Jammu and Kashmir State ..	74,446 88·1	1,118 30·6	7,887 9·3	1,716 47·1	1,280 1·5	445 12·2	906 1·1	368 10·1
I. The Sub-montane and Semi-Mountainous Tract.	....	....	*2,106* *80·8*	*497* *69·7*	*343* *13·2*	*133* *18·6*	*157* *6·0*	*83* *11·6*
Jammu District ..	....	....	644 56·3	160 42·6	343 29·9	133 35·4	157 13·7	83 22·1
Kathua District (Jasmergarh & Kathua tahsils only).	....	....	409 100	95 100	....	....	....	....
Mirpur District (Mirpur and Bhimber tahsils only).	....	....	1,053 100	242 100	....	....	....	....
II. The Outer Hills ..	*6,780* *69·2*	*458* *42·6*	*3,016* *30·8*	*618* *57·4*	....	....	....	....
Kathua District (Basohli tahsil only).	613 100	66 100	....	....	....	....	....	....
Mirpur District (Kotli tahsil only).	....	....	574 100	103 100	....	....	....	....
Udhampur District ..	5,169 100	285 100	....	....	....	....	....	....
Reasi District ..	998 54·9	107 45·5	820 45·1	128 54·5	....	....	....	....
Poonch Jagir ..	....	....	1,621 100	387 100	....	....	....	....
III. Jhelum Valley ..	*4,109* *48·0*	*372* *23·7*	*2,766* *32·4*	*601* *38·3*	*937* *10·9*	*312* *19·9*	*743* *8·7*	*285* *18·1*
Kashmir North ..	2,243 67·6	247 44·2	580 17·7	149 26·6	488 14·7	163 29·2	....	....
Kashmir South ..	....	....	1,630 57·7	339 44·1	449 15·9	149 19·4	743 26·4	285 36·5
Muzaffarabad ..	1,861 77·3	124 52·6	546 22·7	112 47·4	....	....	....	....
IV. Indus Valley ..	*63,560* *100*	*283* *100*	....	....	....	....	....	....
Ladakh District ..	46,762 100	192 100	....	....	....	....	....	....
Gilgit ..	3,118 100	31 100	....	....	....	....	....	....
Frontier Illaqas ..	14,080 100	64 100	....	....	....	....	....	....

The figures in *black* represent the population per cent. which the area and population of each density group bear to the total area and population of the unit concerned.

Density groups with no entries have been omitted.

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SUBSIDIARY TABLE III.

VARIATION IN RELATION TO DENSITY SINCE 1891.

District, Jagir or Ilaqa and Natural Divisions.	Percentage of variation Increase (+) Decrease (—)				Percentage of net variation—1891 to 1931.	Mean density per square mile.				
	1921 to 1931.	1911 to 1921.	1901 to 1911.	*1891 to 1901.		1931	1921	1911	†1901	†1891
1	2	3	4	5	6	7	8	9	10	11
Jammu and Kashmir State	+9·8	+5·1	+8·7	+12	+43·3	43	39	37	34	31
I. The Sub-montane and Semi-Mountainous Tract	+9·9	+1	....	....	....	273	248	235	..	—
Jammu District ..	+12·0	+3·5	....	....	....	327	292	280	..	..
Kathua District (Jasmergarh and Kathua tehsils only) ..	+7·4	+2·6	+1·5	+4·7	‡....	233	210	211	208	198
Mirpur District (Mirpur and Bhimber tehsils only) ..	+7·7	—1·8	....	....	....	230	215	198	..	—
II. The Outer Hills ..	+8·5	+3·3	....	....	....	110	104	98	..	—
Kathua District (Basohli tehsil only) ..	+·8	+·2	—3·3	—1·6	‡....	100	100	113	110	121
Mirpur District (Kotli tehsil only) ..	+9·0	—1·9	....	....	....	179	175	161	..	—
Udhampur District ..	+11·2	+1·2	....	....	....	54	50	49	..	—
Rasi District ..	+4·7	+0·6	....	....	....	131	122	110	..	..
Poonch Jagir ..	+10·1	+0·2	+9·8	+12·3	+44·2	230	216	208	186	163
Chenani Jagir ..	+2·87	+·3	....	....	....	118	111	..	..	..
Jammu Province ..	+9·0	+2·7	+8·3	+5·7	+24·6	144	136	128	122	115
III. The Jhelum Valley (Kashmir Province) ..	+11·5	+5·9	+11·9	+21·0	+63·3	184	165	156	137	112
Kashmir North ..	+11·4	+8·1	....	....	....	169	151	139	..	..
Kashmir South ..	+12·1	+7·7	....	....	....	274	245	228	..	..
Muzaffarabad ..	+9·9	[illegible]	+10·0	+26·7	+70·1	90	80	84	81	65
IV. The Indus Valley (Frontier Districts) ..	+3·6	[illegible]	+14·2	+10·8	+30·1	5	4	4	4	3
Ladakh District ..	+4·7	—1·7	....	....	....	4	4	4	..	..
Gilgit ..	+11·1	+19·8	....	....	....	10	9	8	..	..
Frontier Ilaqas ..	+5·6	+13·0	....	....	....	4	4	4	..	..

* The percentage of variation in this column differs from that of Indian tables as the figures of Kashmir Imperial Table II for 1901 were subsequently re-adjusted in view of territorial changes.

† The density figures of 1891 and 1901 are based on the figures of area as ascertained in 1911.

‡ The population of tehsils Jasmergarh, Kathua, Basohli for 1891 being not available, information required under column 6 has not been given.

SUBSIDIARY TABLE IV.

VARIATION IN NATURAL POPULATION.

District, Jagir or Illaqua and Natural Divisions.		Population in 1931.				Population in 1921.				Variation per cent. in Natural Population—1921-1931.
		Actual Population.	Immigration.	Emigration.	Natural Population.	Actual Population.	Immigration.	Emigration.	Actual Population.	
Jammu and Kashmir State	..	3,646,243	64,190	94,448	3,676,485	3,320,518	62,400	94,380	3,341,259	+ 10 per cent.
I. Jammu Province	..	*1,788,441*	*53,049*	....	....	*1,640,259*	*61,047*	*84,342*	*1,677,563*	
Jammu District	..	375,340	26,810	....	....	324,834	41,801	13,257	308,290	
Kathua ..	..	161,333	9,005	....	....	164,309	18,190	6,971	143,091	
Mirpur ..	..	344,747	10,303	....	....	318,071	12,796	11,134	317,309	
Udhampur ..	..	273,068	1,849	....	....	268,675	9,873	8,258	264,290	
Reasi ..	..	235,345	1,063	....	....	234,589	25,620	23,018	232,084	
Chenani Jagir	..	10,935	183	....	....	....	....	....	....	
Poonch ..	..	387,384	1,163	....	....	381,761	4,480	9,098	386,389	
II. The Jhelum Valley (Kashmir Province)	..	*1,569,218*	*8,827*	....	....	*1,407,030*	*16,126*	*10,251*	*1,401,301*	
Kashmir North (Baramulla)	..	609,838	2,236	....	....	505,490	7,782	8,001	490,779	
Kashmir South (Srinagar)	..	771,943	4,087	....	....	685,487	10,143	7,053	684,909	
Muzaffarabad District	..	237,467	2,904	....	....	216,100	6,190	3,258	213,176	
III. The Indus Valley (Frontier Districts)	..	*288,584*	*2,329*	....	....	*272,173*	*2,237*	*1,500*	*272,226*	
Ladakh District	..	182,138	294	....	....	183,470	584	278	183,170	
Gilgit ..	..	21,962	1,082	....	....	23,702	1,886	3,449	25,158	
Frontier Illaqas	..	84,344	953	....	....	60,901	....	....	60,901	

NOTE.—Figures of Population in 1921 against Udhampur District include the figures of Chenani *Jagir* also as those of the latter are not ascertainable separately.

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SUBSIDIARY TABLE V.

COMPARISON WITH VITAL STATISTICS.

istrative Divisions.	1921-1931. Total number of Births.	1921-1931. Total number of Deaths.	No. per cent. of population of 1921 of Births.	No. per cent. of population of 1921 of Deaths.	Excess (+) or deficiency (—) of births over deaths.	Increase (+) or Decrease (—) of population of 1931 compared with 1921. Natural Population.	Increase (+) or Decrease (—) of population of 1931 compared with 1921. Actual Population.
1	2	3	4	5	6	7	8
u & Kashmir State.	739,004	635,157	24	19·1	+ 103,847	+ 282,267	+ 225,725
Jammu Province...	359,358	304,076	23·7	19·5	+ 55,282	——	+ 148,182
Kashmir	375,821	302,676	20·7	21·5	+ 73,145	——	+ 152,132
Frontier Districts of Ladakh and Gilgit.	33,825	28,405	18·9	13·3	+ 5,420	——	+ 11,588
Cities.							
rinagar City	41,793	35,743	23·4	20·2	+ 6,050	——	+ 34,053
Jammu	7,390	8,160	22·4	20·6	—770	——	+ 7,107

SUBSIDIARY TABLE VI.

VARIATION BY TEHSILS ACCORDING TO DENSITY.

(a) *Actual Variation.*

Natural Divisions.	Decade.	Variation in tahsils with a population per square mile at the commencement of the decade of Under 150	150-300	300-450	450-600
1	2	3	4	5	6
Jammu and Kashmir State ..	1921-1931	+ 53,239	+ 146,142	— 197,121	+ 258,463
	1911-1921	+ 61,055	+ 39,647	+ 41,890	——
	1901-1911	+ 145,484	+ 110,304	— 8,725	— 10,786
The Sub-montane and Semi-mountainous Tract.	1921-1931	—··	+ 43,290	+ 12,963	+ 6,006
	1911-1921	——	— 2,978	+486	+ 8,719
	1901-1911	—··	— 13,045	— 8,525	— 10,786
The Outer Hills ..	1921-1931	+ 24,233	+ 49,086	——	—··
	1911-1921	+ 20,566	+ 15,609	——	——
	1901-1911	+ 85,151	+ 18,629	——	··—
Jammu Province ..	1921-1931	+ 24,233	+ 92,376	+ 12,963	+ 6,006
	1911-1921	+ 20,566	+ 12,631	+486	+ 8,719
	1901-1911	+ 85,151	+ 5,584	— 8,525	— 10,786
Jhelum Valley (Kashmir Province)..	1921-1931	+ 28,696	+ 51,166	— 210,084	+ 252,457
	1911-1921	+ 32,394	+ 34,019	+ 45,403	——
	1901-1911	+ 37,007	+ 110,800	——	——
Indus Valley (Frontier Districts) ..	1921-1931	+ 15,411	——	——	——
	1911-1921	+ 8,113	—··	——	——
	1901-1911	+ 23,326	——	—··	——

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SUBSIDIARY TABLE VI.

VARIATION BY TEHSILS ACCORDING TO DENSITY.

(b) *Proportional Variation.*

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Natural Divisions.	Decade.	*Proportionate variation in tehsils with a population per square mile at the commencement of the decade of* Under 150	150-300	300-450	450-600
1	2	3	4	5	6
JAMMU AND KASHMIR STATE ..	1921-1931	+ 7·8	+ 26·5	— 30·6	+ 274·4
	1911-1921	+ 8·6	+ 3·9	+ 7·7	....
	1901-1911	+ 16·7	+ 6·3	—6·6	— 13·7
I. The Sub-montane & Semi-mountainous Tract	1°21-1931	....	+ 10·0	+ 10·8	+ 7·9
	1911-1921	....	+ ·7	+ ·4	+ 12·8
	1901-1911	....	— 2·8	— 6·6	— 13·7
II. The Outer Hills ..	1921-1931	+ 8·0	+ 8·7	..—	....
	1911-1921	+ 2·9	+ 3·6	....	....
	1901-1911	+18	+5	..—	....
Jammu Province ..	1921-1931	+ 8·0	+ 9·3	+ 10·8	+ 7·9
	1911-1921	+ 3·9	+ ·3	+ ·4	+ 12·8
	1901-1911	+16	+ ·6	— 6·6	— 13·7
III. Jhelum Valley (Kashmir Province) ..	1921-1931	+ 11·5	+ 9·2	— 40·1	+100
	1911-2921	+ 10·7	+ 6·2	+ 9·5	....
	1901-1911	+16	+ 11·2	....	....
IV. Indus Valley (Frontier Districts) ..	1921-1931	+ 12·1	....	....	....
	1911-1921	+3	....	....	....
	1901-1911	+ 14·2	....	....	....

SUBSIDIARY TABLE VII.

PERSONS PER HOUSE AND HOUSES PER SQUARE MILE.

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District, Jagir or Illaqa and Natural Divisions.	*Average number of persons per house.* 1931	1921	1911	1901	1891	*Average number of houses per square mile.* 1931	1921	1911	1901	1891
Jammu and Kashmir State ..	5	6	6	6	6	8	7	6	6	6
I. The Sub-montane and Semi-mountainous Tract ..	*4*	*4*	*5*	..	..	*59*	*56*	*52*	..	..
Jammu District ..	5	4	4	..	..	69	65	61	..	..
Kathua District (Jasmergarh and Kathua tehsils only) ..	5	5	5	6	5	48	44	43	35	..
Mirpur District (Mirpur and Bhimber tehsils only) ..	4	4	4	..	..	51	51	45	..	—
II. The Outer Hills ..	*5*	*5*	*6*	..	..	*20*	*19*	*17*	..	..
Kathua District (Basohli tehsil only)	5	5	5	5	5	22	24	25	38	..
Mirpur District (Kotli tehsil only) ..	5	5	5	..	..	20	19	23	..	..
Udhampur District ..	5	5	5	..	..	10	9	9	..	..
Reasi ..	6	6	6	..	..	23	22	20	..	..
Poonch Jagir ..	6	6	7	7	7	41	36	31	..	..
Jammu Province ..	5	5	5	6	5	23	27	25	..	—
III. The Jhelum Valley (Kashmir Province).	*6*	*6*	*7*	*8*	*7*	*31*	*26*	*23*	*19*	..
Kashmir North ..	6	6	7	..	..	28	24	19	..	..
Kashmir South ..	6	6	6	..	..	49	40	36	..	..
Muzaffarabad District ..	6	7	7	7	7	16	14	13	9	..
IV. The Indus Valley (Frontier Districts)	*5*	*6*	*6*	*6*	*4*	*1*	*1*	*1*	**75*	..
Ladakh District ..	5	5	6	..	..	1	1	1	..	..
Gilgit ..	6	7	7	..	..	2	1	1	..	..
Frontier Illaqas ..	6	7	8	..	..	1	1	1	..	..

* Apparently based on cultivated area.

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CHAPTER II.

URBAN AND RURAL.

59. Reference to Statistics:—

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Imperial Table III—Towns and villages classified by population.

" " IV—Towns classified by population with variation since 1891.

" " V—Towns arranged territorially with population by religion.

Subsidiary " I—Distribution of the population between towns and villages.

" " II—Number per mille of the total population and of each main religion who live in towns.

" " III—Towns classified by population.

" " IV—Cities.

60. Scope of the Chapter.—In the previous chapter the population has been treated *en masse.* This chapter proposes to split up that whole into two classes *viz.* Town Dwellers and the Village Folk. The towns and villages are further arranged into several classes according to their importance from the demographic point of view. But before anatomising the statistics it would be of interest to inform the reader of the principle which has been acted upon in determining the status of a locality as a town or otherwise, of the method by which the final Census was conducted and of the value to be attached to the figures.

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61. Definition of City, Town and Village.—The definition of Town and City as laid down in the Imperial Census Code, 1931, did not differ from that adopted in 1921 and is reproduced below for facility of reference:—

"28. Town includes :—

(1) Every Municipality.

(2) All civil lines not included within municipal limits.

(3) Every Cantonment.

(4) Every other continuous collection of houses, inhabited by not less than 5,000 persons, which the Provincial Superintendent may decide to treat as a Town for Census purposes. In Native States, where there are no municipalities, this definition will have to be extensively applied.

Note :—In dealing with questions arising under head (4), the Provincial Superintendent will have regard to the character of the population, the relative density of the dwellings, the importance of the place as a centre of trade, and its historic associations, and will bear in mind that it is undesirable to treat as towns overgrown villages which have no urban characteristics.

29. City means :—

(1) Every town containing not less than 100,000 inhabitants.

(2) Any other town which the Provincial Superintendent may decide to treat as a City for Census purposes.

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In dealing with such cases the considerations mentioned in the note to Article 25 should be borne in mind—

> 27. *Village.*—The definition must vary according to local conditions. Where there has been a recent survey, and the revenue village (or *Mauza*) is a well-recognised unit with definite boundaries, it is clearly desirable to take this area as the Census village. The whole district being parcelled out into such villages, of which a complete list is kept at head-quarters, the adoption of this definition obviates all risk of any houses in any portion of the district being over-looked.
>
> Where the territorial village is uncertain, recourse must necessarily be had to the residential village".

Municipalities .. 2
Cantonments .. 3

62. Standard adopted.—There are no civil lines in the State while the municipalities and cantonments are numbered as shown in the margin. Action under head (4) was therefore necessary. But it will be seen from the above extract that although a Provincial Superintendent is allowed certain latitude in framing his list of towns under head (4) he is not given a *carte blanche* and his discretion is circumscribed by considerations of urbanity, density of houses, and other concomitants of modern town life. The element of urbanity is indeed of vital concernment to prevent mere grown up rural tracts from masquerading as towns and it is exactly here that one feels like walking on treacherous ground. In the information supplied by the District Census officers the factor of personal equation plays no little part. The Provincial Superintendent must therefore possess an intimate knowledge of local conditions before either accepting or rejecting the claims of a particular place to recognition as town.

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Many writers have nevertheless sought to impose distinction between the two sections of population by holding the urban life as communal and the rural as individualistic and in support of it have pointed to the provision and use of several civic amenities like water supply, sewerage system, means of communication etc. in common by the inhabitants of the cities. The individualistic living in the villages is brought out by saying that the villagers own their separate wells, cesspools etc. But this cannot be accepted without reserve, for every inhabitant of a village cannot dig a well for his sole use without converting the whole village site into wells nor can a citizen rely for his supply of water on the public tap alone, which by the way conduces more to petty quarrels and wranglings than to amicable relations. The facts indeed seem quite the reverse. In villages the people generally partake of each other's joys and sorrows irrespective of caste or religion, while in cities and towns sympathy interacts within a limited circle of friends and acquaintances and an individual can secure isolation in the busy hum of urban life to his heart's content, even though he may not be of the tribe of Marcus Aurelius. It does not mean that communal living can be ignored altogether in determining the urbanity of a locality but it does mean that it cannot be relied upon as the sole or the most important line of demarcation between urban and rural. On this point Mr. J. T. Martin, M. A., I. C. S., the Census Commissioner for India for 1921 thus remarks in his all India Report:—

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> "It is always difficult to make a clear distinction between a small town and a large village, and there is little doubt the municipalities and places treated as towns contain a considerable population which is largely rural in character, especially as the boundaries of some municipalities are owing to local sentiment widely extended and include a good deal of agricultural land."

Enough of it however, we need not indulge in erudite discussions as it would be utopian to expect an ideal definition free from all drawbacks. The definition in the code is well suited to Census requirements. The indigenous population also understands tolerably well the distinction between a town and a village as is indicated by their use of the word "Qasba" for

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town. A "Qasba" is derived from "Qasaba"[1] i. e., art and craft and this is decidedly an improvement on the fine spun criterion of communal living. As arts and crafts presuppose some sort of education and vocational training the prevalence of a higher rate of literacy in a locality becomes another criterion of its fitness to rank as urban. Further arts and crafts create a demand for aesthetic in production and develop into luxury articles, which bring in more money and lead to a better style of houses and a higher standard of living which may be taken as further evidences of township. In brief then the native name for a town is well adapted to our requirements and one has to be cautious only against its loose application.

A detailed circular in which all these considerations were kept in view was accordingly issued to the District Census officers who were required to report on all major details of life of a particular locality like trade markets, industries, eductional, sanitary and other amenities before recommending it for treatment as town. The population test was, however, relaxed to 2,000 and had to be abandoned in certain cases which though decidedly urban were precluded from entry in the town list due to small number. As regards the population limit of 5,000 for a town the following extract from the Census Report for India for 1911 will be found of interest:—

> "Our definition has been criticised by a distinguished German statistician on the ground that the adoption of a double criterion—the possession of municipal government and of a population of 5,000 introduces an element of uncertainty. He also holds that in taking 5,000 as the minimum population of a town the standard is drawn too high. In framing the definition the object in view was, as far as possible, to treat as towns only places which are of a more or less urban character. In most provinces there is a provision of the law which prohibits the creation of municipalities in places which contain a large population of persons who depend on agriculture for their subsistence. It may thus be assumed that all places which are under municipal government possess some urban characteristics. The converse proposition, however, is not always true; and it sometimes happens that places of a distinctly urban nature have not yet been raised to municipal rank. If therefore the first criterion alone had been adopted various places which deserve to be treated as towns would have been excluded from the return. It was for this reason that the second criterion, that of population, was introduced."

In justification of 5,000 limit the same Report adds in the succeeding paragraph:—

> "It remains to consider the suitability of the standard which has been taken for the population test. In Germany "Lanstadte", or places with a population of 2,000 to 5,000 are included in the urban category; in America the same category is used to include all "incorporated" places with a population of 2,500 and upwards, and in England all sanitary districts with 3,000 or more inhabitants. In fixing the standard for India at 5,000, however, we have certainly not erred in the direction of over-exclusiveness. The local conditions are wholly different from those prevailing in western countries; and the great majority of places with that number of inhabitants, whether municipalities or not, partake rather of the nature of overgrown villages than of towns as the term is understood in Europe...............if the standard had been lowered, many places would have been included which bear no resemblance to the ordinary conception of a town; and thus would have obscured the statistics, especially those relating to the distribution of the population of towns by sex and religion."

In view of this extract coupled with the fact stated in the previous chapter that the territory of this State is interspersed with high mountain ranges, dotted over with cliffs and forests and traversed by gigantic rivers, no apology is, I think, needed for the lowering of the population limit.

According to the standard definition the town of Jammu would also have been excluded from being classed as a city but its historic associations, its importance as metropolis of His Highness' Government and as a centre of trade etc. all entitle it to rank as a city which position has accordingly been conceded to it.

From out of the alternative definitions of village laid down in the Imperial Census Code the former i. e. the revenue *Mauza* separately assessed to

[1] [Errata: read "Qasab"; cf. errata sheet, p. 329,

659 land revenue has been adopted as the entire State with the exception of the area known as Political Agency (Frontier Illaqas) has been covered by the Settlement Surveys and a complete record of the villages is now available.

63. Manner of obtaining Statistics.—Elaborate arrangements were made to collect accurate figures of population in the two cities on the Census night. A special posse of enumerators was posted at all points of ingress and egress and at important market crosses with instructions to permit no one to pass by without censusing him unless he could produce a pass and thus convince the enumerator concerned that he had been enumerated already. Traffic had been suspended except in emergency cases and the public in general had been requested to keep at home between the hours of 7 P. M. to 12 P. M. The travellers by Railway at the Jammu City Station were censused within the Railway premises and supplied with passes to prevent double enumeration. The supervising Census agency kept on making rounds and checking the work of enumerators. The arrangements were maintained till the dead of night. The Census Commissioner was out on tour inspecting the arrangements in the Muffasil and his car which entered the Jammu City limits at 11 P. M., was challenged at not less than half a dozen places for production of a pass and it was only when the enumerator recognized him at close quarters that his car was allowed to proceed after a word of cheer from the Census Commissioner. It can, therefore, be safely said that the margin of inaccuracy in city figures does not exist, and if it is there at all it is so microscopic as not to deserve any serious consideration. As regards other urban localities they were censused like the rest of the country. The time for final enumeration did not coincide with the celebration of marriages on any large scale nor were there any fairs and as such no appreciable fluctuation in population was evident. The statistics of urban population may therefore be taken as reliable.

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64. Number of Towns.—If there is truth in the proverb "God made the country and Man made the town", it will be conceded without demur that India is essentially a God-fearing country and has not ventured to disturb His plan of creation to any great extent. While every country of the West which proudly prefaces her name with 'civilised' or 'advanced' has quickly urbanised herself India has remained predominantly rural. The State as a part of India does not share a better fate. The pace of urbanisation in the State is necessarily slow, conditioned as it is by paucity of good internal communications, lack of industrial initiative and enterprise, low literacy of its inhabitants and consequent conservative outlook on life, to which may be added comparative poverty of the people which acts as a check to ambition or flourishing trade conditions. Moreover while towns in other countries are great manufacturing centres, here the title is generally appropriated by places which are held in historic or religious veneration. There are of course a few notable exceptions but they are exceptions which prove the rule. In the presence of such hard facts it requires a stoic's courage to face any excision from the town list without trepidation and the list at the current Census contains accordingly 39 towns inclusive of cantonments which have been treated as full-fledged towns. The number as determined at previous Censuses is shown as below:—

1891	1901	1911	1921
8	2	61	37

and may be taken as a commentary on the factor of personal equation already referred to. Thus while the Census Superintendent in 1901 seems to have carried the principle of rigid application of the definition to one extreme that of 1911 seems to have taken it to the other. My predecessor was disposed to be less liberal and followed the golden mean though in treating Hunza as a town he also seems to have attached undeserved importance to that locality. On the present occasion five new towns have been added *viz.* (1) Katra in the Reasi district, (2) Uri in Muzafferabad district and (3) Gilgit Cantonment in the Gilgit district, (4) Badami Bagh Cantonment and (5) Machh Bhawan in Srinagar district, while Hamirpur Sidhar in Jammu district and Hunza in Political Agency Area have been deleted, the former having

been deposed from its urban pedestal by the action of the Chenab river and 369
the latter having been denied the privilege of being classed as a town by the
Political Agent, Gilgit. Zunimar which was treated as a separate town in 1921 361
has also lost its separate position by having been amalgamated with Srinagar
City. The net increase in the number of towns thus comes to two only.

65. Distribution of Towns by Natural and Administrative Divisions.—Imperial Table V gives the number of towns in each administrative division. The number found in each natural division is given in the margin. The Jhelum Valley Division comprising as it does the Happy Vale of Kashmir with its fertile soil and bracing climate naturally takes the lead. The mountainous country of the Jammu Province comes off second best as the gregarious instincts of man cannot flourish on hills and ravines with scant vegetation and scattered cultivation. The Indus Valley segregated by mountain barriers which in their pride kiss the sky afford the least scope for urbanisation and is relegated to the rear. 361

I.	Sub-montane and Semi-mountainous ..	10
II.	Outer Hills ..	10
III.	Jhelum Valley ..	18
IV.	Indus ..	4

With the reader's indulgence we shall go a little into detail about the 361
characteristics of these towns in these divisions.

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Towns in the sub-montane and semi-mountainous tract are market places for the surrounding country. Leaving aside the city of Jammu for a later consideration, the town of Akhnoor occupies a commanding position on the river Chenab at a place where the river debouches into the plains and becomes navigable. The town exports *Ghee* (clarified butter) *Bunafsha* (Viola adorata) and *Anardana* (Pomegranate Seed) to British India and other parts of Jammu and supplies the adjoining villages with salt, oil and other articles which the soil cannot yield and have to be imported by the farmer. Timber is available in a large quantity and an industry for building materials and furniture has bright prospects of success. The town was visited by famine in 1978 and by plague in 1979 which exacted a toll of nearly a hundred human lives. Samba, Sri Ranbirsinghpura, Kathua, Parol, Bhimber and Manawar are other towns of the same type. Samba was once a hill principality. It is noted for its *Khadi* weaving and calico printing. Sri Ranbirsinghpura possesses the advantage of being served by Railway. It was founded by the late lamented Maharaja Ranbir Singh Sahib Bahadur, after whom it is named, but it has not flourished according to royal expectations. The town has indeed little room to expand except on the northern side and there is no industry which can attract population from the villages surrounding it. Kathua exports rice to Pathankote and Gurdaspur in the Punjab and is linked with Jammu by a motorable katcha fair weather road. Mangoes abound in the locality. Parol suffers from lack of good communications which affect its trade balance. It is further the Bengal of the State where malaria rages in an endemic form. Bhimber trades in wheat, rice, hides and a little *Khadi* with Gujrat and Lalamusa in the British territory and with Rampur Rajouri and Kashmir in the State. It is an old historic town. During the Mugal period it was at the summit of its glory as the road from Delhi to Kashmir by which Mugal Emperors travelled lay through it. Manawar is connected with Gujrat in the British territory and with Jammu, Akhnoor and Bhimber in the State. It exports wheat, rice, hemp, banana, and a few varieties of fruits like pomegranate. It was visited by drought in 1979 and by the locust swarms in 1986 which foreboded calamity to the agriculturists and which was averted by the prompt and effective measures adopted by the State. Mirpur carries on a thriving trade in wool, hides and *Ghee* with Jhelum, Gujranwala, Lyallpore and Amritsar. *Khadi* is manufactured and sold in mountainous tehsils of Kotli, Rampur Rajouri and Poonch. The linking of the town with the British territory by a motorable road and the opening of the interior of the surrounding country by good roads are necessary for the maintenance and increase of its commercial prosperity. In 1978 it was visited by a famine and in 1981 by plague which carried away about 200 human lives. A Notified Area Committee has been formed in the town to look to its sanitary needs.

369 439 *Towns in the Outer Hills.*—These do not differ in any remarkable detail from those in the sub-montane tract. Basohli, a very old town, has trade relations with Amritsar in the Punjab where it exports *Ghee* (clarified butter); wool and hides. It was once a great wool producing and manufacturing town but the industry received a serious set-back from several causes, notably the high customs duty charged on the production by the then Raja of the place and the decreased demand from France which was its best customer for shawls. The industry is now extinct and a decay has set in the economic conditions of the place. In Kotli the occupation of the people is agriculture, trade and money-lending. The place suffered from a severe drought in 1978 and in 1979 it was visited by cholera. Udhampur is better off and has grown steadily due to the opening of the Banihal Cart Road. It carries on trade with Lahore, Amritsar, and other markets of the Punjab and the State. The main articles of trade are *Ghee* (clarified butter) *Anardana* (Pomegranate Seed), *Guuchis* (Morels), *Banafsha* (Viola adorata) and resin. The town also possesses two furniture factories. It has also been granted a Notified Area Committee during the decade under review. Below the town flows the Devaka Nullah regarded as sacred by the Hindus who assemble there on Baisakhi day to hold a fair and have a bath. Bhadarwah has been described as miniature Kashmir due to the similarity of climate. Its chief product is *Ghee* (clarified butter) which is exported to Lahore, Amritsar and other trading centres. In 1985 the town suffered from an unexpected flood leading to loss of life and property.

Kishtwar exports *Ghee* and saffron and manufactures woollen blankets just sufficient for local requirements. It is situated amongst mountains and the provision by the Government of pipe water for drinking speaks of the Government solicitude for its well being and prosperity. But to enhance its prosperity a motorable road from Kishtwar to Batote is necessary.

Ramnagar once the Jagir of Raja Suchet Singh when it was in a thriving condition as borne out by the testimony of Vigne who visited it in 1839, is no longer a flourishing town. Venereal disease is rampant and provision for potable water badly required. The trade is confined to local requirements and a few woollen blankets which it manufactures are absorbed locally. Reasi is an old historic town and is the birthplace of the late Maharaja Pratap Singh Bahadur of blessed memory. It has trade relations with Jammu and deals in *Ghee* (clarified butter), *Anardana* (Pomegranate Seed) *Gucchis* (Morels), rice, wheat, potatoes and *Banafsha* (Viola adorata). Katra owes its importance to its situation at the foot of the hill leading to Trikuta Bhagwati where thousands of pilgrims flock from far and near in the months of Assuj, Katik and Maghar each year to pay their devotions to the Goddess. The trade during that period of the year is brisk and for the rest of the year it is left to its fate of catering to the needs of the neighbouring Illaqa like towns of its kind. Rampur Rajouri may be dismissed briefly as an old historic town sharing the characteristics of Reasi, the chief article of export being *Ghee* (clarified butter). This brings us to Poonch, the last town in this division. It is the chief town of the Jagir and Head-quarter of the Poonch Administration. The town has attracted some Khatri trading families of Rawalpindi, Jhelum and Sialkot districts and Mahajan families of Mirpur and Kotli tehsils of the State. It is an emporium of trade in *Ghee* (clarified butter), *Anardana* (Pomegranate Seed), *Gucchis* (Morels) and *Banafsha* (Viola adorata) which are generally exported to Gujarkhan, Rawalpindi and also find their way to Lahore, Amritsar and Jhelum. In 1928 the town was visited by a severe famine and the Jagir authorities did their best to alleviate distress.

Towns in the Jhelum Valley.—The towns in this division enjoy better conditions being industrial and accessible to motor traffic. Baramulla is an old historic town where weaving, shawl-dying and calico printing are carried on. It was visited by cholera in 1982 and 1985 which decreased the population by about 200 souls. Pattan is famous as emporium for fruit and agricultural produce. The town is electrically lit. Sopore possesses a Notified Area Committee and is noted for manufacture of a special variety of *Pattoo* of square pattern. Cherar Sharif is noted for its *Kangris* and basket work but it is more a religious town possessing the tomb of Sheikh Nurdin which is held in veneration by the Kashmiri Muslims. Machh Bhawan is a sacred town of the Hindus where people from different parts of India and the State flock annually to perform *Sharadhas* of their deceased relatives. *Lois* are manufactured and carving work is carried on. Pampur is famous for its crop of saffron. *Pattoo* is also manufactured and sold. In 1985 and 1986 floods inflicted damage on the town but Government aid in the form of Taccavi advance, remission of revenue, grant of timber and Shali at concession rates quickly alleviated distress. Anantnag, Verinag, Doru and Bijbehara are trading and industrial towns. Willow work, manufacture of *gabbas*, *pattoos* and *namdas* are carried on. Anantnag is also famous for its wood-carving. Verinag and Anantnag possess beautiful springs, the former being the source of the river Jhelum. Shopyan is famous for its fine apples and woollen blankets. Muzaffarabad is an emporium of trade for Karnah, Kishenganga valley and the rest of the neighbouring country. Turbans and blankets are manufactured and exported. Weaving is the chief industry. *Ghee* (clarified butter) and walnuts are exported to Rawalpindi. Uri owes its importance to its situation on the Jhelum Valley Road which has given a great fillip to its trade. 361 439

Towns in the Indus Valley Division.—Gilgit owes its importance to its being the head-quarters of the district. The Political Agent also has his head-quarter here. Ordinary trade in cotton piece-goods, brass utensils, tea, sugar and salt is carried on with Bandipur, Srinagar, Yarkand and Kashgar. Ladakh is inhabited mainly by the polyandrous Buddhists who follow agriculture. Trade is in the hands of Hindus and Muslims. It has commercial relations with Central Asia and serves as an exchange for *Namdas*, *Charas*, silk, woollen carpets from Chinese Turkistan and tea, sugar and cloth to Chinese Turkistan. Skardu, another town in this division, is famous for its apricots and *Zarishak* which form the main articles of export.

66. Types of Towns.—The above analysis which might have seemed boring to some and might have called up in others the happy or unhappy reminiscences of school days will be found to be a necessary preliminary to the determination of types of towns in the State. From what has been said above it will be clear that most of the towns in the State are old historical towns or *foci* for exchange of agrarian produce and have much leeway to make before they can be designated as industrial towns. This is specially the case with the towns in the Jammu Province and Frontier Districts. In the Kashmir Province Pattan, Bijbehara, Verinag, Muzaffarabad and Uri partake of the nature of agricultural and trading towns while the remaining 10 are industrial. Even in industrial towns machinery plays only a limited part in production which is carried on as a cottage industry except at places where the Co-operative Department has organised unions of artisans. The Industries Department has indeed started peripatitic parties for demonstration of upto-date designs and mordern scientific appliances to the weavers in the Muffasil. 361

67. Rising & decaying Towns.—Parol, Basohli and Ramnagar in the Jammu Province seem to possess little prospects of a bright future. The ravages of malaria in Parol, extinction of weaving industry in Basohli and venereal curse in Ramnagar have already been referred to as causes of their anticipated decay.

Katra and Uri are rising towns. The former due to the influx of pilgrims and the latter due to its importance as a halting station on the Jhelum Valley Road bid fair to prosper.

68. Towns by class.—Excluding cities from consideration the number of towns in each class with their aggregate population is exhibited in the margin. The only two towns in class IV (10,000 to 20,000) are in the Jhelum Valley Division while towns in class V (5,000 to 10,000) come exclusively from the Jammu Province (2 from the Sub-montane and 1 from the Outer Hills) with the exception of Baramulla which falls in the Jhelum Valley Division. The rest of the lot 31 in number are all below 5,000 falling in class VI. The aggregate population as we rise to each higher

Class.	No.	Population.
IV ..	2	21,718
V ..	4	27,588
VI ..	31	[illegible]

361 class decreases. Thus the population living in towns of class IV is only 6·3 per cent. of the total urban population of the State, that in class V is 8 per cent. while population in towns of the lowest class is 23·7 per cent. The remaining 62 per cent. of the urban population dwells in the two cities. If we consider the statistics of each Natural Division they will be found to be further illuminating. In the Sub-montane Division only 30 per cent. of the urban population of the division excluding the city lives in towns of class V with a population of 5,000 to 10,000 and the remaining in the lowest class. In the Outer Hills the percentage dwindles down to 28 in class V thus leaving 72 per cent. to the lowest class. In the Jhelum Valley Division, barring the city, the percentage is 36·7 in class IV and 11·7 in class V. The Indus Valley Division has no urban population in any class higher than the VI.

69. **Variation in the number of Towns of each class.**—The cities of Srinagar and Jammu which belonged to class I and III respectively have maintained their status as heretofore. A new class of towns has, however, sprung up in Sopore and Anantnag which have progressed from V to IV class during the decennium. It is remarkable that there was no town in class IV either in 1921 or in 1911. This has led to a corresponding reduction in the towns in class V which are 4 only as against 7 in 1921. In 1911 the number of towns with population between 5,000 to 10,000 was 7. At both the previous Censuses, however, Zainakar was treated as a separate town which on the present occasion has been merged in the Srinagar city. In the lowest class the number of towns at the current Census shows an increase of 3 compared to 1921 and a decrease of 21 compared to 1911, when an unduly large number was included in this class.

70. **Variation in the population of each class.**—The inset diagram exhibits the population in each class since 1911 and shows the fluctuations that it has undergone during each decade. All classes have flourished excepting V which as already stated has suffered because some of the towns which were included in it have risen to the next higher class. The increase in classes III and VI is particularly welcome as these were showing a retrogressive tendency in 1921.

Class.	Total.			Percentage of Increase (+) Decrease (—).	
	1911.	1921.	1931.	1911-21.	1921-31.
I ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
III ..	[illegible]	[illegible]	[illegible]	— ·7	[illegible]
IV ..	.....	.....	[illegible]	.....	.....
V ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
VI ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

71. **Coincident Urban Areas.**—But in the above comparison places which were not treated as towns in 1921 or in 1911 or which were then treated at that time but have been left out now stand included and their figures of population have been adopted as given in the tables for 1911 and 1921 without attempting any adjustment, and a critical reader might not be satisfied with the result, however, sanguine. In the statement on the left the urban population of coincident urban areas alone is taken. The aggregate population of all classes of such towns at the current Census comes to 336,957 compared to 292,673 in 1921 and 281,632 in 1911 showing an increase of 15·1 per cent. over the figures of 1921 and 19·6 over those

Class.	Total.			Variation.	
	1911.	1921.	1931.	1911-21.	1921-31.
I ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
III ..	[illegible]	[illegible]	[illegible]	— ·7	[illegible]
IV ..	——	——	[illegible]	——	——
V ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
VI ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

361 of 1911. Compared to the general increase in the population of the State the pace of urbanisation has not been slow. No doubt the cities contribute to this increase in the main by their progress of 15·6 and 22·5 per cent. in the decade but the conditions in general have been favourable to increased fertility and human production every-where and but for the towns in the margin every town has shown an upward inclination. The only decreases that arrest attention are those under cantonments which do not merit serious consideration as the population of a cantonment varies with the strength of army present there at a particular time and not as a result of ordinary laws of natality and mortality. The decreases under other towns are too trifling to deserve attention and may be attributable to migration without implying defect in the birthrate or being an index of decline. The decrease in class V is misleading as explained in para. 70 above. On the whole the prospect is full of promise.

Shupyan	..	18
Rampur Rajouri	..	60
Verinag	..	93
Ramnagar	..	73
Kud	..	98
Badamibagh	..	1,359
Gilgit Cantonment	..	816

72. Some large Towns.—In the margin are given a few large towns with their population figures for 1921 & 1931. Of these Sopore and Anantnag may be taken as specimens of industrial towns approachable by motorable roads while Poonch and Kathua may be treated as agricultural and trading towns. A glance at the figures will convince the reader that the future of urbanisation is bound up with industry and not with agriculture as the latter profession is already overworked and a safety valve for the surplus population now concentrated on the soil is badly needed. Thus Sopore shows the highest increase while Kathua the lowest. Poonch inspite of being the head-quarters of Raja Sahib of Poonch and the seat of Jagir offices which thereby naturally lures a large number of outsiders within its precincts cannot compete with Sopore. Kathua which has no such temptations to hold out is the last in the scale. Whatever therefore stimulates industrialisation quickens the pace of urbanisation in proportion to the extent of the former. In Western countries also the population was preponderantly rural before the reverberations of the industrial revolutions were felt.

Town.		1921.	1931.	Percentage of increase.
Sopore	..	8,256	10,667	+ 29·0
Anantnag	..	9,484	10,790	+ 13·8
Poonch	..	7,288	8,133	+ 11·6
Kathua	..	6,078	6,548	+ 7·7

*/162 **73. Total Urban Population.**—The total urban population of the State at the current Census is 342,314 compared to 291,893 in 1921 and 300,879 in 1911. The urban population in Natural Divisions is given in the margin. The increase is not due to any tendency on the part of the rural population to desert its habitation for the town but due to a high rate of natality in the towns itself. No doubt education, trade, hospitals, etc., serve to attract the village-folk into urban areas, particularly cities, but such migration is only of a temporary nature and does not affect the figures of town population to any appreciable extent. If we compare these figures of urban population in other countries and parts of India as has been done in the diagram facing this page we find that though we have been advancing from decade to decade, there is still much room for improvement. Thus in England the percentage of urban to total population is 79·3 while a similar percentage for this State comes to 9·4—an unenviable figure indeed, pointing unmistakably to the concentration of population on the soil. The ratio is highest in the Jhelum Valley where it is 14·8 per cent. and lowest in the Outer Hills Division where it is a poor 2·7 per cent. In the Indus Valley the population goes up slightly so as to come to 3·5 per cent. while the Sub-montane Tract has a respectable 9·6 per cent. if the city figures are included, in which case it excels the general average for the State.

Sub-montane	..	79,471
Outer Hills	..	24,788
Jhelum Valley Division		[illegible]
Indus Valley Division	..	10,416

361 **74. Average Population of a Town.**—The average size of a town (including the city of Jammu) in the Sub-montane Tract is limited to 7,047 persons

DIAGRAM SHOWING URBAN & RURAL OF PROVINCES & STATES

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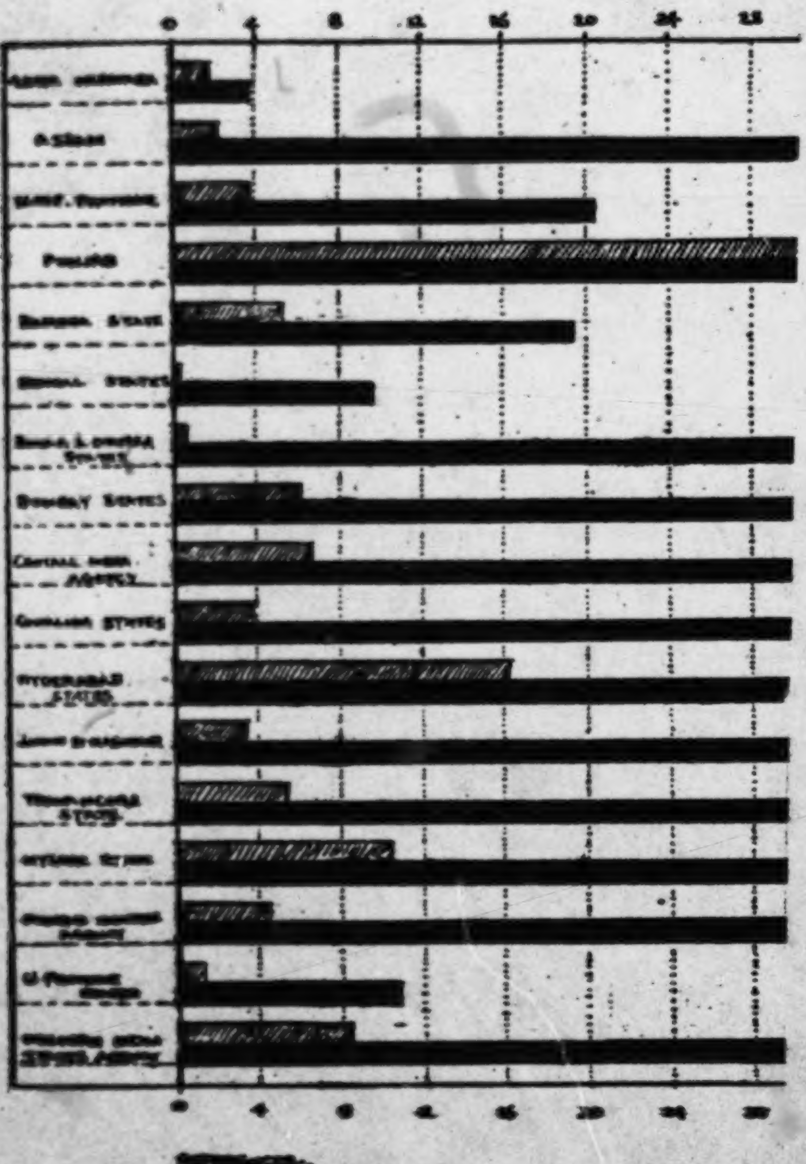

RURAL POPULATION

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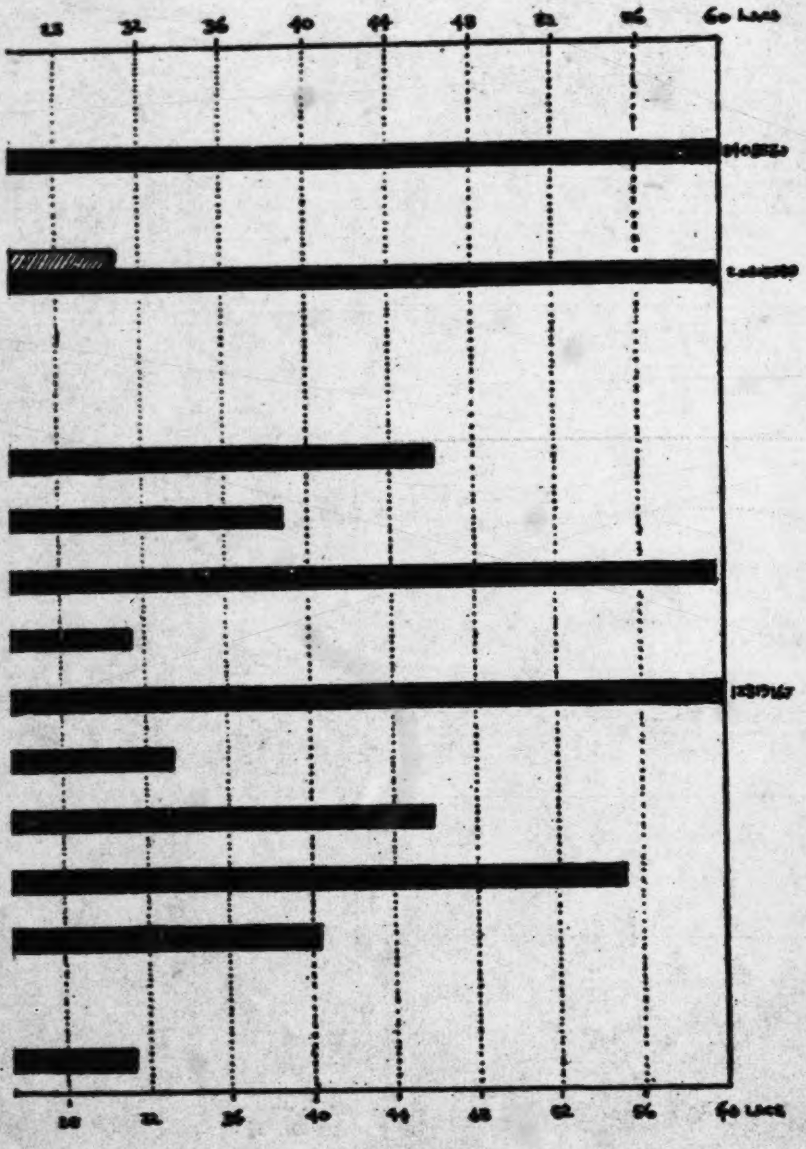

[Facing p. 73: b]

361 as compared to 5,505 in 1921 and 4,535 in 1911. If the city were excluded the average would sink to 3,540 persons per town. In the Outer Hills a town contains on an average 2,876 souls compared to 2,690 in 1,921 and 2,045 in 1911. In the Jhelum Valley Division the average population per town works out at 15,510 inclusive of the Srinagar city and shows an excess of 441 persons over 1921 figures and of 6,531 over 1911 figures. If the city were left out of count the average would descend to 4,220. In the Indus Valley the conditions under which urbanity labours seem to be on a par with those in the Outer Hills and the average per town stands at 2,603 compared to 2,758 in 1921 and 1,683 in 1911. For the entire State the average comes to 8,777 persons as against 7,884 in 1921 and 4,932 in 1911 the increase being 17·3 per cent. which is higher than the general increase in the entire population. The statement in the margin illustrates the percentage of increase in the average population of towns in each Natural Division when compared to last Census. The average population of a town in some of the Indian Provinces and States is compared with the average for this State in the diagram opposite which needs no comment.

I.	Sub-montane ..	+22·5
II.	Outer Hills	+10·6
III.	Jhelum Valley Division ..	+2·9
IV.	Indus	—5·7

369 x162 **75. Sexes in Towns.**—The distribution of urban population by sex is intended to give an insight into the character of a town as the preponderance of males over females is taken as an index of the town being industrial and commercial. For it is industry and commerce which by their rising wages attract rural labour which is generally male, the reason obviously being the precarious nature of the labourers' livelihood precluding the labourer from taking kindly to the idea of carrying a burden of wife in the working market. The labourer himself is more often than not a migratory bird who comes to eke out his meagre resources and returns home as soon as his purse is full. But this object is to a great part baffled when we find that a great disparity prevails between the sexes throughout the State. For every thousand males in the State there are only 881 females. In the urban population the fact is more disquieting as the proportion falls to 781 females per 1,000 males only. In the Natural Divisions by which statistics are exhibited in the Subsidiary Tables the figures are found to fluctuate between 675 to 891. The Sub-montane Tract inclusive of the Jammu city shows the lowest number of females per 1,000 males *viz.* 675 but if the city figures be ignored the figure rises to 702. The disparity is thus most acute in this tract. In the Outer Hills the males outnumber females by 227 per 1,000 *i. e.* there are 773 females per 1,000 males in the urban population of this division. In the Jhelum Valley Division the proportion is 821 to 1,000 including the city of Srinagar and 795 without it. This disparity is the least observable in the Indus Valley where the proportion is happily above the average for the State, being 891. It is probably the Buddhist custom of polyandry and polygamy that tends to arrest any abnormal rise in either sex and thus secures a comparatively better proportion between the sexes. The proportions in some other Provinces and States of India are illustrated and compared in the diagram facing this page.

x162 779 **76. Religion in Towns.**—As will be seen from Subsidiary Table II the Sikhs leave all others behind in their fondness of town life in the Sub-montane and the Indus Valley Divisions. The figures of Buddists in the former tract are misleading as there were only 9 Buddhists in that tract at the time of the Census all of whom were caught in the heart of the city of Jammu, otherwise this division has no permanent Buddhist population. In the Outer Hills and the Jhelum Valley Tract the Hindus lead the way while Sikhs come second. The Muslims follow the rear. The reasons are obvious. It is a common almost a state observation that minorities flourish most in the towns which are more cosmopolitan than the villages. Though this table does not include Zoroastrians and Christians it will not be remiss if a word is added about them. The Europeans in the State are either traders or Government servants or Missionaries who generally reside in cities and towns. Possibly there might be an individual driven to embrace the austere life of a village by a nobler desire to convert the local inhabitants to his mode of religious

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thinking but such exceptions are very rare and very few. The Indian Christians on the other hand being generally drawn from the lower classes both in towns and villages do not change their abode with their religion and are to be found both in urban and rural localities. The followers of Zoroaster are eminently traders by profession and have no occasion to stay in villages. Their number at the current Census is 5 only and four of them were censused in the Srinagar city. Nobody thus shirks town life because he has religious aversion to it but because the economic forces which buffed human life, fix his sphere of action without caring much for his choice, in a particular locality to which he must stick, to make his ends meet. The love of Home is moreover deeply implanted in the human breast and when the definition of Home is narrowed down to the four walls of the house where a person was born those walls acquire a sanctity which is treasured with fondness and love and to desert those walls for a better house in the town looks like a sacrilige and repugnant to the mind.

361 **77. Areality and Proximity.**—It will be interesting to enter into a bit of technical calculation and find out what the mean distance between the towns comes for the whole State as well as for the various divisions composing it. Assuming each town to be a point the mean distance between the towns can be worked out by the application of the following formula:—

$$D^2 = \frac{200}{N/3}$$

Where D is the distance between towns and N is the number of towns per 100 square miles of area. The area of the State being 84,471 square miles and the total number of towns adopted at the current Census being 39 the value of N can easily be worked out as follows:—

N is equal to $\frac{39 \times 100}{84471}$

= log 3900 − log 84471

= 3·5911 − 4·9267

= 2·6644

The value of N having been obtained D that is the mean distance can be found out as below:—

2 log D is equal to log 200 − log N − log ³

= 2·3010 − 2·6644 − 2·385

= 2·3010 − 2·9029 = 3·3981

$\therefore$ log D = $\frac{3·3981}{2}$ = 1·6990

$\therefore$ D = 50 miles (By consulting the antilog tables).

Extending the above calculation to the different Administrative Divisions the following results will be obtained:—

Division.		Area.	Number of towns.	Mean distance.
Jammu Province	...	12,378	20	23·8 miles.
Kashmir "	...	8,539	15	25·6 "
Frontier Districts	...	63,554	4	135·5 "

361 It is manifestly clear from the above that the mean distance between towns is highest in the Frontier Districts and the lowest in the Jammu Province, the Kashmir Province occupying the middle position. The mean distance between the villages according to similar calculation comes to 2·94 or say 3 miles for the whole State. The total number of villages is 8,903 and the total area 84,471.

361 369 **78. Factors influencing growth of Towns.**—The following factors may be taken as determining the growth of towns to a large extent:—

(1) *Situation on great land or water ways.*—This means easy and cheap transport which is vitally essential to foster trade. The cities of Srinagar and Jammu and the towns of Ranbirsinghpura, Udhampur, Akhnoor, Muzaffarabad, Uri, Baramulla, Sopore, Pattan, Anantnag owe their importance to this factor.

(2) *Administrative importance.*—If a town happens to be the headquarters of a Wazarat with Tehsil, Treasury, Post Office, Hospital, School and a Telegraph Office, it naturally attracts a number of shopkeepers and other businessmen and its trade receives incentive. In the District, Tehsil and Munsiff's Courts litigants have to come daily in numbers. The Hospital, Post Office and Telegraph Office also attracts outside population. The School does so in a greater degree. This accounts for the importance of Mirpur, Sri Ranbirsinghpura, Samba, Kathua, Kishtwar, Bhadarwah, Ramnagar, Reasi, Rampur Rajouri, Leh, Skardu, Gilgit, etc.

(3) *Trade Centres.*—For meeting the needs of every day life, however simple they be, the establishment of a market somewhere is required, as each village cannot be self-sufficient or import its requirements from manufacturing centres. Such market places steadily but surely grow into towns catering to a greater and greater number of villages around them and themselves drawing their supplies from bigger emporia of trade or cities. Towns like Akhnoor, Sri Ranbirsinghpura, Samba, Manawar, Bhimber, Kotli and practically every town in Jammu Province and Frontier Districts owes its importance to this factor.

(4) *Organised Industries*—attract rural population into factories and lead to congregation in localities where they are situated. There is not much of organised industry in the State except in the cities but there are towns where it does exist to some extent combined with cottage industry carried on an extensive scale. Thus places like Sopore, Anantnag, Shopyan owe their importance to their industrial activity.

(5) *Religious Veneration*—also leads to growth of towns especially if fairs are held frequently or extend over a long period of time. Katra, Cherar Sharif and Machh Bawan are instances of towns of this nature.

(6) A factor which is likely to give a fillip to urbanisation in an altogether new direction is the exploitation of minerals which is likely to be taken up actively in the near future.

369 **79. Effect of concentration in Towns.**—In villages with a limited population and consequently closer ties of acquaintance or friendship the ignoble passions find little scope for play and are quickly avenged if attempted. Moreover nearly every one has his family and the human passions that lead men astray are consequently little in evidence outside the family circle. In the towns the restrictive influences are comparatively weaker. The labourer is not accompanied by his wife, and his castemen and kinsmen who otherwise exercise a healthy

check upon him are away from the scene of action. The impulse of passion has not to count with any obstacle especially as in cities there is a certain class of "fallen angels" who are prepared to pander to his cravings for monetary consideration. To it may be added the contribution of the "Country Liquor Shop" which is frequently patronized by the labouring classes to drown their cares and worries and relieve them of the fatigue born of physical toil. "With wine in wit is out", and animal passions are inflamed to a degree that is irresistible especially in the case of these illiterate classes. With physical energies enervated by excessive drinking the power of mental resolution and steadfastness is gradually replaced by a weak and effeminate will which cannot resist temptation and is driven to wrong paths. This lax atmosphere is no doubt a blot on urban life though it can be asserted without fear of contradiction that most of the towns in the State are free from it. 369

80. Villages : Number of Villages.—The definition adopted for a village at the current Census has already been referred to. The total number of villages comes to 8,903 compared to 8,915 in 1921 and 8,865 in 1911. The number of villages has thus decreased by ·1 per cent. while the population of the State shows an increase of 9·8 per cent. This is due to the amalgamation of smaller villages at the revised Settlements. It is not possible to hazard any conjecture regarding congestion in villages on this basis as we have no means to ascertain the area available for residential purposes in each village. All that we can say is that there is visibly no tendency amongst the new generation of the rural classes to sever their connection with the parent stem. 361

81. Classification of Villages.—The inset diagram gives the number of villages of each class at the last three Censuses. It will be seen therefrom that the villages with a population below 500 have been showing a steady decline in numbers for the last three Censuses. All the other classes have on the other hand been steadily increasing. As regards population it is generally congregated in villages with a population of 500 to 2,000 and in those below 500. The bigger villages contain only 8 per cent. of the total rural population. This is due to the mountainous nature of the country affording a meagre livelihood here and there, the number of settlements at a particular place depending on the availability of culturable land. Sometimes indeed a village extends over a number of miles with houses scattered in all directions, each house drawing its livelihood from a small terraced field close-by.

Grade of village.	1931.	1921.	1911.	Percentage of population living.
Under 500 ..	6,913	7,130	7,266	41·9
500 to 2,000 ..	1,896	1,703	1,534	50·1
2,000 to 5,000 ..	89	80	64	7·1
5,000 and over ..	5	2	1	·9

82. Uninhabited Villages.—The total number of uninhabited villages comes to 154 compared to 176 in 1921 and 178 in 1911. These are such places as are treated as different units for purposes of land revenue assessment, the arable land whereof is cultivated by non-resident cultivators. These villages abound in the Sub-montane and Outer Hills Divisions of the Jammu Province.

83. Average Size of a Village.—The average population per village for the State is 371 compared to 340 in 1921 and 322 in 1911. The increase during the last 20 years registered by an average village comes to 15·2 per cent. while compared to 1921 the increase is 9·1 per cent. In this respect the Poonch Jagir still holds its enviable position, having 785 persons per village. The lowest average is possessed by the sister Jagir of Chenani which has only 192 souls in an average village. Amongst Natural Divisions the Outer Hills with 421 persons per village comes first, followed by 377 of the Jhelum Valley, 340 of the Indus Valley and 308 of the Sub-montane Tract. The average for India as a whole worked out to 417·7 in 1921 and thus exceeds the average for the State by 47 persons.

4 [Errata: read "separate" for "different"; cf.

162 **84. Rural Population.**—The entire population classed as rural on the present occasion comes to 3,303,929 and bears a proportion of 95·5 to the total population of the State. The State is thus preponderantly rural as is natural for a country depending chiefly on the soil for its livelihood. In 1891 this proportion was 92·2, in 1901—94·5, in 1911—90·4, and in the preceding Census 91·2. The present proportion thus beats all its predecessors notwithstanding the fact that in 1901 only two places were treated as towns. Coming to Natural Divisions the rural population in the Sub-montane Tract is 641,985 *i. e.*, 90·1 per cent. of the total population, slightly lower than the percentage for the State. The population living in village in the Outer Hills Division which comes next is 1,047,217 and bears a ratio of 97·3 to the total population of the division. The figures for the next division are slightly better, the total rural population being 1,336,558 bearing a ratio of 85·1 to the total population of the Jhelum Valley Tract. In the sparsely inhabited Indus Valley Division the figures of rural population stand at 278,169 being 96·4 per cent. of the population of the tract. According to the percentage of rural population then the divisions would stand as in the margin, the Jhelum Valley Division having the privilege of being least rural in the State due to its industries and commerce.

I. Outer Hills.
II. Indus Valley.
III. Sub-montane.
IV. Jhelum Valley.

85. Sex in Villages.—The statement in the margin gives the figures of males and females in each Natural Division of the State and the number of females per thousand males. If women are the true stabilisers of society and on their number depends the life that a country may be expected to enjoy the Indus Valley Division which was eclipsed by the Jhelum Valley Division and Sub-montane Tract in urbanisation outshines them both in this respect, for which full reasons have been given in the Census Report of 1921 *vide* Chapter VI. The Outer Hills, the most rural tract, comes off second best and can justly pride on its position. The Sub-montane Division sticks to its third place in the classification while the Jhelum Valley Tract which topped the list in being most urban goes down to the bottom in disparity of sex and carries home the sad truth that women do not thrive in an industrial atmosphere. The rural section of the State has only 892 females to a thousand males. The economic and other factors that lead to this disparity will find their place in the chapter on 'Sex'.

Natural Division.		Males.	Females.	Number of females per 1,000 males.
Sub-montane	..	340,013	301,972	888
Outer Hills	..	544,502	502,715	923
Jhelum Valley	..	719,316	617,242	858
Indus Valley	..	142,308	135,861	954
State	..	1,746,139	1,557,790	892

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779 **86. Religion in Villages.**—The State being overwhelmingly Muslim, the followers of *Islam* are naturally in a majority in the rural population but the first place is occupied by Buddhists. Out of every thousand Muslims, 917 live in villages. As regards Hindus the most important minority in the State 865 out of every 1,000 are rural residents. The Sikhs divide every thousand of their population between town and village in the ratio of 92 to 908 while Buddhists outstrip even the Muslims in their love of genial country life and 956 out of 1,000 prefer this mode of living. The table below exhibits the place occupied by each religion in each Natural Division in its preference for country life :—

Natural Division.		Hindu.	Sikh.	Buddhist.	Muslim.
Sub-montane	..	II	III	IV	I
Outer Hills	..	III	II	......	I
Jhelum Valley	..	III	I	IV	II
Indus	..	III	IV	II	I

Thus only in the Jhelum Valley Division the Muslims yield their place to the Sikhs while the Hindus occupy a third position in all divisions except the Sub-montane. The causes of variance in proportion of different religious communities in urban life have been referred to above and need not be reiterated here. 162x 779

87. Cities : Area and Density.—The cities of Jammu and Srinagar have witnessed so many improvements during the outgoing decennium that little apology is needed for assigning them a little larger space in this chapter. The Jammu city with a population of 38,613 is situated on an elevation and occupies a single square mile. It is a city of spires and its view from afar is simply charming. Its natural position helps drainage and leads to sanitation but the city is frightfully congested. The only outlet for the city population is towards the Ranbir Canal but even there the almost prohibitive price of land for building site practically bars the average citizen from possessing a more commodious and sanitary house. The city of Srinagar has an area of 11 square miles to 173,573 souls *i. e.*, 15,779 persons per square mile less than half the number living in the sister city. This looks better but need not lead us to infer that the city is free from congestion and there are houses where sun's rays do not penetrate in their diuranal course. The city includes a number of suburbs with agricultural land and open spaces and that accounts for its greater area and lesser density. These also enable it to expand without limit, the open spaces providing healthy lungs to the city. 361

88. Variation in Population.—The proportional increase in city population is exhibited in Subsidiary Table IV. Both the cities show a record increase of 22·5 per cent. but in the case of the Srinagar city the increase is partly ascribable to the inclusion in the city precincts of certain areas, not formerly treated as Municipal. The Jammu city which was showing a fall in numbers for the last two decades has happily entered on a new career of growth and has besides covering the lost ground made a positive addition to its population. This increase is in part attributable to the presence of Government offices at Jammu at the time of Census and the existence of Kashmir coolies who migrate to the comparatively less cold clime of the place in winter, which besides affording protection against weather adds appreciably to their income.

89. Sex in Cities.—Though according to the industrial character of the cities it is Srinagar that should have a less number of females than Jammu, in the table the case is the reverse and the Jammu city shows the greatest disparity in the number of the sexes. This is inexplicable except partly on the ground that the Kashmiri labourers do not carry their families to Jammu and the Government employees belonging to Kashmir Province are also unaccompanied by their wives and children except in a few cases. 162x

90. Religion in Cities.—In their composition by religion the cities of Jammu and Srinagar present a contrast. The former has 62·4 per cent. of its population composed of Hindus and leaves 31·1 to Muslims, 3·3 to Sikhs and 1·4 to Jains and slightly more to Christians. The latter on the other hand has 79·9 per cent. of its population comprised of Muslims and draws from the Hindus 19·4 per cent. of the population only, leaving ·5 to Sikhs and an insignificant proportion to others. The Hindus living in Srinagar city are mostly Kashmiri Pandits, the number of emigrants from the Punjab being insignificant though they form an important trading community. 162x 779

91. Migration in Cities.—In the Subsidiary Table IV the figures under foreign born represent those born outside the State but enumerated in the cities. Specific instructions were issued to the Enumerating Agency to record the cities of Jammu and Srinagar in the column for birthplace but the low intelligence level of our enumerators confounded the question and entries like 'Jammu, Srinagar' were made which could be taken as indicating the particular city or district. The intention to separate figures of city born was accordingly partially fulfilled and figures of emigrants had to be abandoned though with much reluctance. 659x

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92. Future of Cities.—Wide-reaching improvements have been effected in the cities already. Municipal Cinemas, Drainage Schemes, Compulsory Vaccination, Compulsory Primary Education, Widening of roads and shaving off of dangerous corners, Recreation Grounds, and Gardens for women and children are some of the benefits conferred by the Government on the inhabitants of the cities. For Srinagar which stands a constant menace of flood a special flood protection scheme has been chalked out and is being put in effect. To encourage its trade and advertise its art an annual Exhibition is run by the Government. There is no doubt that His Highness' Government, is doing its utmost to make city life attractive and agreeable and that the future of cities is bright and glorious.

SUBSIDIARY TABLE I.

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DISTRIBUTION OF THE POPULATION BETWEEN TOWNS AND VILLAGES.

District, Jagir or Illaqa and Natural Division.	Average population per		Number per mille residing in		Number per mille of Urban population residing in towns with a population of				Number per mille of Rural population residing in villages with a population of			
	Town.	Village.	Towns.	Villages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000.	500 to 2,000.	Under 500.
1	2	3	4	5	6	7	8	9	10	11	12	13
Jammu & Kashmir State	**8,777**	**371**	**94**	**906**	**630**	**53**	**80**	**237**	**9**	**71**	**501**	**419**
I. The Sub-montane and Semi-mountainous Tract	*7,047*	*305*	*96*	*904*	*547*	..	*177*	*276*	*18*	*62*	*423*	*497*
Jammu District ..	10,160	380	125	875	760	..	..	240	..	54	360	586
Kathua District (Jasmergarh & Kathua tahsils only) ..	4,130	328	87	913	..	..	635	365	..	..	312	688
Mirpur District (Mirpur & Bhimber tahsils only) ..	2,806	494	47	953	..	..	606	394	81	70	527	322
II. The Outer Hills ..	*2,276*	*421*	*27*	*973*	..	..	*283*	*717*	*4*	*106*	*536*	*354*
Kathua District (Basohli tahsil only) ..	2,062	406	22	978	..	..	..	1,000	..	..	584	416
Mirpur District (Kotli tahsil only) ..	1,557	438	15	985	..	..	..	1,000	..	71	650	279
Udhampur District (including Bhadarwah)	2,942	379	43	957	..	..	..	1,000	..	34	429	537
Reasi District ..	1,760	364	22	978	..	..		1,000	25	5	542	431
Chenani Jagir ..	....	192	..	1,000	..	..	..	..	..	..	217	783
Poonch	8,122	789	21	979	..		1,000	..	..	240	602	158
III. The Jhelum Valley	*22,120*	*277*	*168*	*832*	*768*	*83*	*27*	*122*	*8*	*52*	*502*	*438*
Baramula ..	6,086	285	43	957	..	451	282	268	12	52	507	429
Srinagar ..	22,580	412	263	737	825	82	..	93	10	65	538	387
Muzaffarabad ..	1,722	301	22	978	..	..	..	1,000	..	30	420	550
IV. The Indus Valley	*2,088*	*340*	*36*	*964*	..	..	..	*1,000*	..	*43*	*484*	*473*
Ladakh District ..	2,765	307	23	977	..	..	..	1,000	..	62	523	415
Gilgit	2,482	342	154	846	..	..	..	1,000	..	..	466	534
Frontier Illaqas ..	....	330	..	1,000	..	..	..	..	..	34	381	585

SUBSIDIARY TABLE II.

NUMBER PER MILLE OF THE TOTAL POPULATION AND OF EACH MAIN RELIGION WHO LIVE IN TOWNS.

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District, Jagir or Illaqa and Natural Division.	*Number per mille who live in towns.*				
	Population	Hindu.	Sikh.	Buddhist.	Muslim.
1	2	3	4	5	6
Jammu and Kashmir State ..	94	135	92	44	83
I. The Sub-montane and Semi-mountainous Tract ..	*96*	*127*	*164*	*1,000*	*69*
Jammu District ..	135	144	206	1,000	113
Kathua District (Jasmergarh & Kathua tehsils only)	87	78	154	....	100
Mirpur District (Mirpur & Bhimber tehsils only) ..	43	118	131	....	24
II. The Outer Hills ..	*27*	*46*	*33*	....	*18*
Kathua District (Basohli tehsil only) ..	48	30	800	....	40
Mirpur District (Kotli tehsil only) ..	15	165	22	....	30
Udhampur District ..	43	43	104	....	43
Reasi District ..	23	28	26	....	14
Poonch Jagir ..	21	100	32	....	16
III. The Jhelum Valley ..	*148*	*689*	*27*	*1,000*	*128*
Baramulla ..	43	190	13	....	15
Srinagar ..	203	891	254	1,000	230
Muzaffarabad ..	32	311	40	....	15
IV. The Indus Valley ..	*36*	*486*	*567*	*44*	*31*
Ladakh ..	29	683	619	44	23
Gilgit ..	164	879	647	....	138

SUBSIDIARY TABLE III.

TOWNS CLASSIFIED BY POPULATION.

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Class of town.	Number of towns of each class in 1931.	Proportion to total Urban population.	Number of females per 1,000 of males.	*Increase per cent. in the population of towns as classed at previous Censuses.*				*Increase per cent. in Urban population of each class from 1891 to 1931.*	
				1921 to 1931.	1911 to 1921.	1901 to 1911.	1891 to 1901.	(a) In towns as classed in 1891.	(b) In the total of each class in 1931 as compared with the corresponding total in 1891.
1	2	3	4	5	6	7	8	9	10
Jammu and Kashmir State ..	39	100	781	+ 17·3	— 9·1	+ 39·5	— 19·7	+28	+ 73·1
I. 100,000 and over ..	1	50·7	831	+23·46	+ 12·2	+ 3	+ 3·1	+ 48·9	+ 45·9
III. 20,000 to 50,000 ..	1	11·3	823	+ 22·5	— ·7	— 12·2	+ 4·6	+ 11·7	+ 11·7
IV. 10,000 to 20,000 ..	3	6·3	800	+100	....	....	....	+ 4·9	+109·6
V. 5,000 to 10,000 ..	4	9·9	773	— 44·1	—4·7	....	....	+ 19·5	—19
VI. Under 5,000 ..	31	20·7	780	+ 16·6	— 24·1	....	....	....	+100

NOTE.—1. For purposes of comparison figures of Urban population as given in tables volumes of previous Censuses have been adopted without effecting any change.

2. In column 9 comparison has been instituted between individual towns.

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SUBSIDIARY TABLE IV.

(CITIES)

City.	Population in 1931.	Number of persons per square mile.	Number of females to 1,000 males.	Proportion of foreign born per mille.	Percentage of Variation.				
					1921 to 1931.	1911 to 1921.	1901 to 1911.	1891 to 1901.	Total 1891 to 1931.
1	2	3	4	5	6	7	8	9	10
Jammu ..	38,613	30,613	680	155	+ 22·5	— ·7	— 12·2	+ 4·6	+ 11 7
Srinagar ..	173,573	16,779	821	8	+ 22·46	+ 12·2	+3	+ 3·1	+ 45·9

NOTE.—By foreign born is meant born outside the State.

The figures are worked out on unadjusted population.

For variation after adjustment reference is invited to para. 12 of Chapter II of the Report.

CHAPTER III.

BIRTH-PLACE AND MIGRATION.

93. Reference to Statistics.—The statistics of birth-place are contained 000 in the following Imperial and Subsidiary Tables:—

Imperial Table	VI	... Birth-place.
Subsidiary Table	I	... Immigration.
" "	II	... Emigration.
" "	III	... Migration between Natural Divisions of the State compared with 1921.
" "	IV	... Migration between the State and other parts of India.

94. Instructions to Enumerators.—Column 13 of the Census Schedule 659x provided for the entry of birth-place in the case of the enumerated. The Enumerator was instructed to write the name of the village with that of the district in brackets in the case of persons born in the State and to write the name of the city for persons born in the cities of Jammu and Srinagar. For persons born outside the State but enumerated within territories of the State on the Census night the Enumerator had instructions to record the district of birth together with the province in which that district is situated. For persons of foreign extraction even the necessity of entering the district of birth was waived and the entry of the country of birth was deemed sufficient. A list of Districts and States in British India with the Provinces and Agencies in which they are situated was printed as an appendix to the Pamphlet containing instructions for filling in the Enumeration Schedule and was supplied to the enumerating agency and the supervising staff for guidance. Some Provincial Superintendents had asked for a return of emigrants from their States by tehsils and necessary instructions were embodied in the Pamphlet which gave the names of the tehsils to be recorded. This arrangement was reciprocal as a similar request for entry of the districts of the Jammu and Kashmir State instead of the vague entry Kashmir State in the case of persons born in this State but enumerated in other Indian Provinces and States had issued from our side.

95. Reliability of the Return.—This elaborate record, however, was not utilized to the full as the intervention of financial stringency and revision of instructions by the Census Commissioner for India required the waiving of minute details and the record by districts was replaced by a record by provinces. The other Provincial Superintendents of British India and Census Commissioners of States also failed to furnish the statistics of emigrants from this State by districts and thus had no cause to complain of our failure to meet their requirements. The change of instructions, however, did not affect the accuracy of work so far as this column is concerned as the filling in of this column required no uncommon intelligence. The entries may therefore, be taken as reliable. This statement is corroborated by the fact that while in 1911 there were 202 persons whose birth-place was not returned and in 1921 a population of 60,991 was altogether excluded from this table, there is no individual whose birth-place has not been recorded on the present occasion. There are, of course, persons who have failed to return the district of birth and have, in answer to the query of the Enumerator, furnished him with only the name of the province or the country of their birth.

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96. Utility of the Return and its Limitations.—The statistics extracted from this column are utilized to account for the movement of population in provinces and districts and to gauge the ebb and flow of migration. Incidentally they throw a side light on the nature of the inhabitants of the country whether they are stay-at-home or venturesome, how the contact with outside countries is breaking the isolation of the tract and introducing changes in its social, material, moral and intellectual life.

It is, however, admitted that birth-place is a very treacherous guide to rely upon, in respect of migration as there are some obvious anomalies introduced by it. Thus a woman born in one district and married in the same district will continue to be classed as a native of the same district but her sister who may happen to marry in a neighbouring village which belongs to a different administrative division or district and thus adopt her as her permanent home will still be treated as a native of her original district. This means that so long as the Hindu custom of obtaining brides from villages other than their own prevails, this exchange of girls will never cease and the anomaly will not vanish. Further married girls sometimes repair to their maternal homes for confinement and relatives freely and frequently repair to each other's on occasions of sorrow and rejoicing and if such a festivity or misfortune happens to fall on the Census night the birth-place column ceases to function as a true indicator of residence. Besides these may be mentioned the case of an Indian born in England or some other foreign country during a pleasure trip of his parents to that country. According to our birth-place guide he will always be treated as a native of England though this will be wholly opposed to facts. It, therefore, seems advisable to provide a column for entry of "District or Province of normal residence" in the Census Schedule in addition to the column of birth-place so as to arrive at better results by correlating information collected in both columns. This innovation might puzzle the nomadic *Basigar* and others of his tribe whose one occupation in life seems to wonder[1] from place to place but their number will not vitiate the main results to an appreciable extent and there will still be the birth-place column to come to our rescue. As things stand the only consolation is that as anomalies exist not only in figures of immigrants but in those of emigrants also, these spurious *Va et Vient* tend to balance each other to a great extent. With these remarks we proceed to discuss the salient features of migration in the State as disclosed by birth-place statistics.

97. Types of Migrants.—The Census distinguishes five different kinds of migration:—

(1) *Casual*—or the minor movements between adjacent villages. These affect the returns only when the villages in question happen to lie on opposite sides of the line which divides one district from another.

In this type of migration females generally preponderate. It arises largely from the very common practice amongst Hindus, which has already been referred to, of taking a wife from another village, and from the fact that young married women often go to their parental home for confinement.

(2) *Temporary*—due to journeys on business, visits to places of pilgrimages and the like, and the temporary demand for labour when new roads or railways are under construction.

(3) *Periodic*—such as the annual migration which takes place in different tracts at harvest time, and the seasonal movements of pastoral nomads.

The amount of temporary and periodic migration varies greatly at different seasons of the year. It is usually near the maximum at the time when the Census is taken.

(4) *Semi-permanent*—The natives of one place reside and earn their living in another, but retain their connection with their own homes, where

[1] [Errata: read "wander" for "wonder", cf. errata sheet, p. 329, category 116-- Analyst]

they leave their families and to which they return in their old age, and at more or less regular intervals in the meantime.

(5) *Permanent—i. e.,* where over-crowding drives people away, or the superior attractions of some other locality induce people to settle there.

Another form of migration which is probably increasing in India is what may be called daily migration, the practice of living outside some large urban area and coming and going daily for business of one kind or another.

The Census figures do not of course, distinguish between the different types of migration, but a clue to them may be obtained from the proportion of the sexes and the distance of the district of enumeration from the district of birth. In the case of temporary migration, as already stated, females are usually in excess; and the same is the case with periodic migration, so far as it is due to visits to places of pilgrimage. The bulk of periodic and semi-permanent migrants are men; while, where the movement is a permanent one, both sexes are usually found in fairly equal numbers.

I. MIGRATION.

88. Historical Survey.—For a proper understanding of the question of migration in the State it is necessary to sketch for the information of the reader a brief historical survey of the conditions prevailing here prior to its consolidation and occupation by the Dogras. The tract or collection of tracts known as Jammu and Kashmir State has witnessed several historical vicissitudes. The hilly tract which forms the Province of Jammu at the present day was never before the time of Maharaja Gulab Singh united under any single ruler. The ruling classes of this hilly tract were Rajputs, who seem to have taken refuge in these mountain fastnesses when the Rajput hegemony in the Punjab received a shattering blow in the 12th Century by the invasion of Mohammed of Ghor. Their petty principalities maintained their independence during the Moghul times, though they acknowledged the suzerainty of the Moghul Emperors and paid a nominal tribute to Delhi. On the disintegration of the Moghul Empire they regained complete but short-lived independence. The Khalsa Power under the able leadership of Maharaja Ranjit Singh was then rising and the political and territorial ambition of the Khalsa misls included within its orbit the principality of Jammu which could not withstand the tide of the Khalsa Power and passed under its suzerainty. In 1822 Maharaja Gulab Singh was formally installed on the *Gaddi* by Maharaja Ranjit Singh who personally came to Akhnoor to perform the Raj Tilak. The conquest of Kishtwar, Rajouri, Reasi, Chenani and other areas followed from time to time and need not detain us as not relevant to the purpose in hand. 175 167

Kashmir Valley.—The Kashmir Province has also been the play-ground of many historic events. The iniquisitive reader may refer to the pages of Raj Taringini by Kalhana for a historical account of the Dynasties that held sway in the land. For our purpose it is enough to say that the country after having been ruled by the Hindus for a number of centuries, passed under the Muslim Rulers and was held by the latter before its conquest by the Khalsa. In the beginning of the nineteenth century it was considered a part and parcel of the Durrani Empire and not a part of India. In 1912 Maharaja Ranjit Singh started on his first expedition against Kashmir which eventually acknowledged his rule. It was ceded to Maharaja Gulab Singh in consideration of his efforts to bring about amicable relations between the Sikhs and the British, and Kashmir passed into the hands of the Dogras as a result of the treaty between the British Government and Maharaja Gulab Singh signed at Amritsar in 1846.

Ladakh, Baltistan and the Frontier.—The Plateau of Ladakh does not belong geographically to India. It is a part of the Himalayan Tableland and has for a very long time been ruled by a Tibetan Dynasty of Rulers. It formed originally a part of Tibet, but in the fifteenth century it became

6:India G-3 (1931)1933 AVI Kashmir AVI

Dogra AV6

K 175 167 independent under a line of Tibetan Kings who accepted the suzerainty of the Grand Lama. It was the last King of this Dynasty Tsepal Namgyal during whose time the country was invaded by the Dogra forces of Maharaja Gulab Singh under General Zorawar Singh. Beginning from 1834, Zorawar had to lead no less than six expeditions before Ladakh and Baltistan finally accepted Dogra rule in 1840. The Frontier Illaqas were also brought under the dependence[1] of the Maharaja at various times.

K 167 It will be clear from the above that the area now known as Jammu and Kashmir had never been effectively united under one ruler before the time of Maharaja Gulab Singh and it may be added much of it had never known settled government. This historical notice has not, however, been taken to arrive at this conclusion but to see how it affects migration and we are justified in drawing the following conclusions pertinent to our subject:—

(*a*) The number of Punjabi immigrants in the State must exceed those of any other Indian Province as nearly all parts of the State were once under the Sikhs of the Punjab.

(*b*) In Jammu Province the number of Afghan immigrants should be less compared with their number in Kashmir as the former province never acknowledged their sway while the latter was for long a part of the Afghan Kingdom.

(*c*) In the Frontier Districts the Tibetan and Afghan immigration should be considerable.

We shall see in the course of the chapter whether our conclusions are borne out by statistics.

D 166 167 221 **99. General : Jammu Province.**—(*i*) *Jammu District.*—Casual migration between different tehsils of the district prevails to a considerable extent. The district also exchanges a big volume of migration with the Punjab. The immigrants from the Punjab are nearly of all types. Those who have taken up State service or trade are semi-permanent or permanent. Those who come to visit their relatives and friends are casual and temporary immigration. The emigrants from this district to the Punjab and other Indian Provinces either go out periodically for labour or semi-permanently seeking employment. The Dogra soldiers in the British Army are generally drawn from this district.

(*ii*) *Kathua District.*—There is no permanent migration. Bakarwals and Gaddis with their flocks flow in the district in winter from cold places like Bhadarwah and Ramnagar and after a temporary stay of four to five months retrace their steps to their summer retreats. The non-agriculturist inhabitants of the district like Brahman, Jhewar, Barber go to British territory hunting jobs and labour according to their respective occupations when the season at home is slack. They return home after a few months' stay.

At harvest time labour is imported from adjoining British territory as the local labour cannot cope with the work.

This migration of a temporary and periodic character has not brought about any noteworthy change in the life of the people except that the locals who are accustomed to emigrate annually have shed some of the caste prejudices and learnt a lesson of cleaner living.

(*iii*) *Udhampur.*—The people of Banihal Illaqa who are mostly Kashmiri Muslims migrate to Jammu and the Punjab when their land is covered with snow and agricultural work is at a stand-still. Their migration generally lasts from Maghar to Chet when they return home with their earnings and the satisfaction of having escaped the rigorous winter of their own place.

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[1] [Errata: read "dependency" for "dependence"; cf. errata sheet, p. 329, category III--Analyst]

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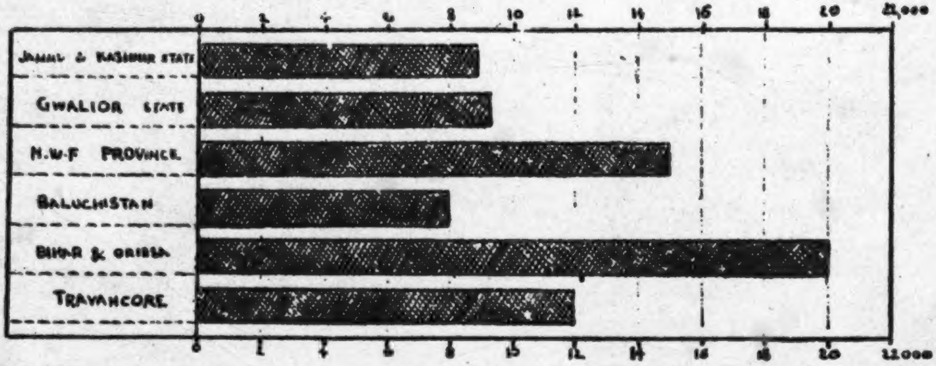
AVERAGE POPULATION OF A TOWN



[p. 94: a]

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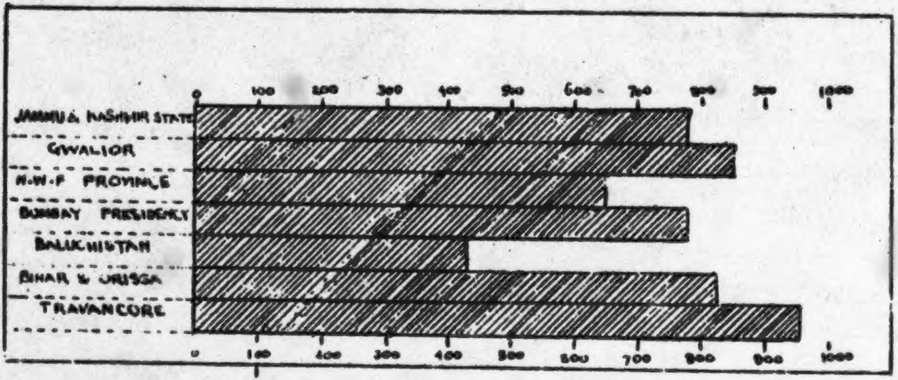
× 162

PROPORTION OF FEMALES IN URBAN AREAS TO 1000 MALES



[p.84:b]

Kashmiri AV9
Dogra AV6

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A few of the agriculturists of Doda, Bhadarwah proper and Pogal migrate to warmer climates in winter within the State. They keep large flocks and during the winter the plains offer better grazing facilities and warmer climate. They are Gaddis and Kashmiri Muslims and this periodic migration of theirs has not in any noticeable manner affected their customs and traditions.

The same story is repeated in Kishtwar. The local agriculturists emigrate to the warmer regions of the Punjab in winter and return home in summer. The Bakarwals immigrate in summer and return to their homes in winter.

Udhampur lies on the Banihal Cart Road and thus enjoys special facilities for migration. It has established trade relations with Srinagar, Jammu, Amritsar and even so far as Bombay, Delhi and Karachi. The Gaddis living in snowy parts of the tehsil migrate in winter to warmer climes of Rajauri, Akhnoor and Jammu tehsils.

(iv) *Reasi.*—There are very few immigrants from the Punjab who have permanently settled in the district.

The emigrants from the district go to the Punjab in winter where they spend a comparatively more pleasant time and also add to their annual income. Some of the emigrants go to Bhadarwah and Kishtwar during summer where they are employed in felling and sawing trees by contractors who usually advance them money and provide them with meals. They are generally Gujjars, Thakkars and Kashmiri Muslims.

A third class of emigrants consists of the Hindus, especially Brahmans from the Ilaqas of Katra, Pauni, etc., who go to Gujranwala, Sialkot, Lahore and Gujrat for labour. They serve as cooks, water-bearers, apprentices in workshops and coolies. They are generally driven by poverty to leave their home and in nearly all cases earn enough to meet the Government demand on land.

(v) *Mirpur.*—The people are adventurous and do not fight shy of migration. The cultivated area being insufficient people are forced to seek employment in British India in large numbers. Quite a large number of people from this district serve in the Army both State as well as British, and Military pensioners return to their villages as fairly rich men. The traders of Mirpur are to be found in nearly all different parts of the State. Some men of the district go to foreign countries in search of livelihood such as Australia and Africa, while numbers of men go to Bombay to work at the Docks.

(vi) *Chenani.*—There is no migration worth the name. The people are home-loving. Some immigrants generally come to Chenani when felling of forest trees is undertaken and they generally belong to Kashmir and Bhadarwah.

(vii) *Poonch.*—Though away from the din of motor cars and the thundering roar of Railway the inhabitants of Poonch are not lacking in enterprise, as is evidenced by their making a substantial contribution to the rank and file of the Indian Army and the State Forces. The Bakarwals also live on their periodic visits to Kashmir and labourers go to the Punjab in search of employment. Though it has not produced any marked change in the life of the people it has certainly widened their outlook and weaned them from narrow prejudices.

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(viii) *Kashmir Province: Srinagar District.*—Attracts a large number of immigrants. The inhabitants of the Punjab, N. W. F. Province, Afghanistan and foreign countries are all to be found there. They have mostly settled semi-permanently or permanently to carry on trade or missionary work. Some are in the employ of the State.

4 [Errata: read "homes" for "home"; cf. errata sheet, p. 329, category 116 -- Analyst]

167 The number of casual immigrants is at its height in summer when thousands of visitors from nearly every part of India and outside countries flock to the valley.

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221 The stream of emigration grows strong with the setting in of winter when locals emigrate to the Panjab and other Provinces of British India to escape from the snowy winter and supplement their income by labour. The Kashmiri Hindus are also enterprising and go to distant countries for prosecution of studies.

(iv) *Anantnag Tehsil.*—1. Local zamindars especially of villages migrate to the Panjab in winter and return in summer, working there as coolies.

2. In summer visitors from India, Europe and other foreign countries come to this tehsil and usually stay in tents at places like Pahlgam, Achhabal, Kokarnag and Verinag which then assume a populous appearance. This adds considerably to the income of the locals.

3. Nomads from the Jammu Province come and spend their summer in the tehsil.

4. Hindu and Sikh traders from the Panjab have settled in Anantnag and usually stick to it all the year round. Some send their families to the Panjab in winter and recall them in summer.

5. This tehsil contains the famous cave of Shri Amar Nathji where hundreds of Sadhus and house-holders go annually. This pilgrimage generally lasts for a week and brings in thousands of rupees to the local zamindars who act as labourers and supply horse transport.

6. Priests of Machh Bhavan emigrate to the Panjab in winter to realise their annual fees from their adherents.

(v) *Baramulla.*—Some Hindus and Sikhs of the Panjab have permanently settled in the district which being a part of the valley attracts immigrants like Srinagar though in a less number. Some foreign nationals have also almost permanently settled in the district. In summer this district receives its quota of casual visitors and in winter sends out emigrants for labour to down countries.

(vi) *Muzaffarabad: Karnah.*—The decade has not witnessed any migration of semi-permanent or permanent character. Casual migration has always taken place being mainly due to the search for rich pasture grounds or intravillage [1/A] relationships. Temporary migration has been both external and internal. The people from Drawa side of the tehsil come down to the Karnah side when there is a demand for labour and vice versa. The labour demand is generally from the forest firms. Some people from the eastern Karnah temporarily migrated to Handwara tehsil and returned home when work in the forests lying in the north-west of that tehsil was over. Temporary labour on roadside in Muzaffarabad tehsil also attracted a few men of Karnah.

Forest labour in Karnah attracted immigrants from Kangra, Kulu and Mandi. All of these immigrants are generally Hindus mainly Brahmans. Want of skilled labour in the tehsil partial ease-loving tendencies of the local zamindars, and poverty of the immigrants account for this immigration.

Periodic migration consisting of movements of labour at harvest time and the seasonal movement of zamindars is very common.

A few Hindus and Sikhs of Muzaffarabad tehsil and from the Hazara district of the N. W. F. Province have of long settled in the tehsil. Besides trading they own land and carry on agriculture. Karnah is mountainous and cut off from the surrounding country by ridges and nallahs. The means of communication are not good. The culturable land is limited. All these factors combine to forbid permanent settling of immigrants.

[1/A] [Errata: read "intervillage" for "intravillage"; cf. errata sheet, p. 229, category 166 -- Analyst]

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W. Tibetans AJ4

In summer people from Muzaffarabad tehsil, Chilas and Kagan migrate with their live-stock to the rich pasture grounds of this tehsil and with the advent of cold season return to their homes. Ki 166

In Drawa Illaqa of the tehsil, however, some three Kaganis are said to have settled under the impulse of marriage. 167 221

The enactment of the Kahcharai Rules by the Government has had a striking effect upon the well known nomadic tribe of [a] Bakarwals, whose immigration into the tehsil has practically stopped.

From the eastern part of the tehsil zamindars emigrate to the Rawalpindi district in the Punjab where they work as coolies.

Muzaffarabad.—1. Bakarwals have acquired cultivable land in the tehsil.

2. Several zamindars of Poonch Jagir have similarly acquired plots of land.

3. Khatri shopkeepers from the Punjab and Abbotabad have settled in the tehsil for trade purposes and acquired land and property.

4. Local zamindars emigrate to the Punjab in winter where they work as coolies.

Kashmiri Muslims especially Khojas, Sheikhs migrated from Kashmir and settled in Muzaffarabad tehsil driven by a famine in the past and have now permanently adopted it.

Pathans from Hazara and Rawalpindi similarly settled here in the long past. But these tribes have now risen to the status of locals.

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(*xii*) ***Frontier Districts : Ladakh.***—The Ladakhis are not accustomed to migration to any appreciable extent. In summer a number of European visitors and the Punjab and Yarkand traders go to Ladakh and provide the locals with enough labour which renders emigration unnecessary. In winter the Zojila Pass blocks the path with snow and makes exodus impossible. Further the Buddhist custom of inheritance of property by the eldest son and his consequent responsibility for supporting the family coupled with their instinctive contentment acts as a bar on emigration. It may be remembered that the Buddhists in Ladakh practice both polygamy and polyandry which check any abnormal increase in population and have so far enabled the people to live contentedly with the limited means of subsistence available.

As regards immigrants, barring overseas immigrants who go to view its natural scenery, the traders of Hoshiarpur and Kangra numbering between 40 and 50 go there annually. The Kangra traders generally do not stir out of Ladakh tehsil but dispose of their merchandise there while the Hoshiarpur merchants often go to Yarkand and Kashgar. The imports into Ladakh consist of piece-goods, crockery, tea, oil etc. and exports from Yarkand include Namdas, Silk, Carpets, Charas, raw cotton, wool and leather. This stream of migration is periodic i. e., for four months in the year from Sawan to Maghar. At the time of Census about 15 of such traders were enumerated in the tehsil of Ladakh. From Yarkand a counter current of slender volume enters Ladakh. Only three persons from Yarkand have settled permanently in Ladakh during the last decade.

The Kashmiri Muslims have settled in Ladakh of long and have married local women. Their descendants are called Arghun.

Some of the permanent settled immigrants are of the Balti tribe of Skardu. They came in the past for trade but finding that it paid better to stay than to return home they adopted the former course, some marrying Ladakhi

[a] [Errata: add "outside": cf. errata sheet, p. 329, category 116 -- Analyst]

W. Tibetans AJ4
Dard AVJ

WT 166 women while others importing their own Balti wives. These people live in Leh or the villages surrounding it and carry on trade in butter, salt, wool, apricot etc.

167 D 167 (*xiii*) *Gilgit.*– Several tribes from Yaghistan, Afghanistan, Chitral, Hazara, Hunza, Nagar, Kashmir and the Punjab have come and settled in Gilgit. Some of the Yaghistanis have migrated to Gilgit and settled there. Others have fled from the country to escape the penalty attendant on family feuds so common among primitive and uncivilized people. Some have been driven by poverty and debt to come to Gilgit from Yaghistan. Some of them have succeeded even in acquiring land. These people are generally habitual criminals and constitute a scourge to the local inhabitants whose morals have also been affected by coming in contact with them.

From Afghanistan, Chitral and Hazara in the N. W. F. Province have come Pathans, Shins and Yashkuns. Their chief occupations are service, labour and trade. The Punjab has contributed some Hindus and Sikhs who are mainly engaged in trade.

From the Jammu Province some Hindus have migrated on trade mission and some Gujjars have also settled in the area and follow their own calling.

A large number of Kashmiri Muslims from the province of Kashmir have gone to Gilgit for purposes of trade and settled there.

From Ladakh have come Baltis who are usually labourers or are employed in some sort of service. The postmen in Gilgit are generally of Balti tribe. The Baltis stay there for a year or so and return home after that period. Some of them have married local women and thereby acquired land. In Baltistan they are divided into separate tribes but here they are labelled as Yashkum without distinction.

Trade in this part of the country holds out bright prospects which have attracted immigrants of so many countries and parts of countries to settle in Gilgit.

The local inhabitants are generally landholders who do not take kindly to labour. There are no black-smiths, cobblers or carpenters in the country. Naturally therefore labourers from Baltistan, Hunza and Nagar and the artisans are hired into the place and return home after making money.

Before Gilgit passed under the Dogra rule there were no roads. The paths led over mountains and were perilous in the extreme. Such a state of affairs interdicted immigration of the trading community though it did not present an insurmountable obstacle to agriculturists and pastoral people. After the establishment of Dogra rule communications underwent a distinct improvement which led people to keep ponies for transport. In Astore at present the people generally depend on this form of transport for a major part of their income. In Gilgit proper even carts are maintained by some zamindars now.

Labour in Gilgit especially for construction of roads and bridges comes from Hunza, Nagar, Baltistan and other surrounding villages.

Were there no Burzil pass between Kashmir and Gilgit migration would expand but the pass remains closed for nearly six months of the year and permanently bars egress and ingress. Gilgit, however, does not hold out unlimited possibilities for immigrants as the population is on the rise while the culturable land is limited and the produce insufficient.

D 771 177 Immigration has affected the customs of the people. The Yaghistanis are Sunnis while the people of Gilgit belong to the Shia sect. In the past the Gilgit-walas observed no distinction between Sunnis and Shias and mutual

AV1
Dard AV3

marital relations were frequent but the growing influx of Yaghistanis has served to make the distinction pronounced and now such relations are rare. D 771

The religious life of the people in the past was also simple but contact with outsiders has brought about a change in religious outlook and has made the people turn to Quranic injunctions with greater zeal and fidelity. 177

Formerly the local population was divided into castes and each caste was endogamous but this practice is now giving way as a result of observance of Mohammaden law. The people have no emigratory tendencies and do not go out for labour or service but they have begun to send out boys to College at Srinagar for prosecution of studies which marks a change.

Frontier Illaqas.—Hemmed in on all sides by high mountain passes the Frontier Illaqas seem to be intended by Nature to remain untouched by the problem of migration. Nevertheless inquisitiveness and search for livelihood makes man penetrate into this isolated country also. There is a periodic flow of Gujjars from Yaghistan and Gilgit to the hill grazing grounds in the upper valleys of the mountain block that separates the two territories. This lasts for some four months in the year. D 167

Besides Gujjars, Khiliwals from the Lower Indus Kohistan come to these Illaqas for trade or labour and have brought about a slight change in caste occupations by inducing a few of the locals to take up trade. The number affected is, however, almost negligible though no doubt a beginning has been made.

From Hunza where the population is greater than the country can comfortably support, a few individuals come down to Gilgit in search of work, and occasionally go to India to seek employment, but the people in general are so devoted to their homes that they prefer scarcity and want there to greater prosperity elsewhere.

100 Conclusion.—We are now in a position to state the general facts about migration which follow as a conclusion from the above account. K 167

(1) The castes that are comparatively more migratory are the Gujjars, Gaddis and Bakarwals who follow pastoral professions. 166

Next to them come Kashmiri Muslims whose annual exodus to British India constitutes the main emigration current. The Baltis and Mirpur people are also more on the more[a] than others. The Brahmans and other Hindu castes who go to the Punjab for labour are comparatively fewer in number. The trading section of the Hindus, and the Rajputs who go out in quest of service, contribute a fair share to the volume of migration.

(2) The emigrants from the State are generally males while immigrants also have a preponderance of males. Those immigrants who have permanently or semi-permanently settled in the State either as traders or missionaries or State servants are accompanied by their families though some of them send out their families to down countries in winter which detracts from female population in winter, the time when census is taken. During summer the casual visitors to the Kashmir valley are accompanied by their wives but the male element is in excess.

(3) The emigration of the State inhabitants has no effect on sex fertility as the emigration is periodic lasting from 4 to 5 months.

(4) Migration has resulted in greater fidelity to religion especially in the case of Muslims who by coming in contact with outside Muslims have begun to follow the Quranic injunctions with greater devotion. The changes effected in religious sphere in Gilgit illustrate this tendency. As regards Hindus, a liberalising of beliefs is noticeable especially as the result of Arya Samaj activity.

[a] [Errata: read "move". cf. errata sheet, p. 329, category 116 --Analyst]

166 167 The foreign missionaries have succeeded in converting a number of local inhabitants to Christianity.

178 167 [564] (5) As regards caste grouping migration has led to a loosening of the tight hold of caste. Narrow prejudices have been swept away. In Gilgit the disappearance of endogamy in Muslim Shia castes is noticeable.

[562] (6) The old customs are gradually giving way. Thus widow marriage is finding favour with the people, while the *Purdah* system is on the decline.

[291] (7) In dress great changes are noticeable. The Kashmiri Pandits are discarding the wearing of *Pheran*, a long loose gown and taking to Punjabi dress. The English dress is more in evidence in literate circles. The hat is gradually supplanting the turban. Even in villages, Punjabi trousers and slippers are overcoming Dogra trousers, and shoes in the case of females. The *Saree* is coming into vogue amongst females of the upper classes.

[197] (8) So far as language is concerned Punjabi is easily spoken and understood in those parts of the State where the inhabitants come in contact with the outside world either as emigrants or as hosts of immigrants. The Kashmiri labourers who go to the Punjab understand and talk Punjabi tolerably well. The shopkeepers and Hanjis (boatmen) in Kashmir who have English speaking customers speak English though broken and full of solecisms. The immigrants in Kashmir especially traders command a fair knowledge of Kashmiri dialect.

[514] (9) In the sphere of occupation changes have taken place. Some of the castes no longer stick to their old hereditary occupations. Labour or service is not regarded as degrading by any caste though Rajputs do not take to domestic service especially the task of cleansing utensils as they regard it menial duty. The Kashmiri Pandits are gradually relinquishing their ideal of Government service and turning to trade and even manual labour in increasing numbers.

II. IMMIGRATION.

167 **101. Main Results for the State.**—The total population of the State as ascertained by actual count on the Census night came to 3,646,243, out of which 3,582,047 *i. e.*, 98·2 per cent. were born within the State. Immigration thus accounts for a trivial increment of 1·8 per cent. to the State population. The immigrants are mainly drawn from the neighbouring British Indian Provinces of the Punjab and the N. W. F. which stretch along the boundary line of the State for a considerable distance. The contiguous districts of these two provinces given in the margin contribute nearly 1·3 per cent. of the population, leaving ·2 per cent. to be contributed by the non-contiguous districts of these provinces. In all thus these two provinces claim 1·5 per cent. of the increment to population of the State while all other Provinces in India and outside countries have only ·3 per cent. to their credit. Among other Indian Provinces the United Province stand foremost while amongst States, Chamba tops the list, being contiguous. As regards Asiatic countries Afghanistan, our neighbour, scores highest, the second best being Nepal due to her sons being in the State Forces. The share of other countries is nominal. The foreign countries benefit us to a very limited extent, the United Kingdom being the greatest contributor as her sons are employed in State service or are engagad in carrying on trade or missionary work. They will be discussed in greater detail in the paragraph on over seasmigration.

N. W. F. PROVINCE.

1. Hazara.

PUNJAB PROVINCE.

1. Gujrat.
2. Gurdaspur.
3. Jhelum.
4. Kangra.
5. Rawalpindi
6. Sialkot.

‡[Errata: read "overseas". cf. errata sheet, p. 329, category III --Analyst]

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102. Variation in Immigration.—The total number of immigrants in the last three decades is given in the margin. As will be seen therefrom the number underwent a serious decrease in 1921 but has showed a slight increase in the outgoing decennium. The reason of diminution in the number of immigrants in 1921 was probably the desolation wrought by the Great War and the fell epidemic of influenza. The increase in the number of immigrants would have been larger in the current decade but for the reduction in the strength of State employees which has operated to eliminate a greater number of outsiders. To it may be added the ban laid on the recruitment of Non-State-subjects in the State so far as qualified State-subjects are available. This has also tended to ward off the in-comer from outside. These persons came usually from the Punjab.

1931	—	64,196
1921	—	63,420
1911	—	78,975

This receives support from the marginal statement which shows that inspite of an increase in the volume of immigration the Punjab has exhibited a decrease in the number of her immigrants.

The migration from N. W. F. Province and the Punjab especially from the latter is of a permanent and semi-permanent character as immigrants are mostly traders or State servants. It may also be added that in several Districts of British India lying on the borders of the State the inhabitants of Dogra tribe reside and marriages between the Dogras in the State and their brethren of race in British India are frequent which also go to swell the number of the Punjab immigrants.

IMMIGRANTS WITH PRINCIPAL PROVINCES AND COUNTRIES OF THEIR BIRTH.		1911.	1921.	1931.
N. W. F. Province	..	12,904	3,728	6,384
Punjab	—	59,707	52,463	52,306
Other Indian Provinces	—	1,796	5,360	2,423
Afghanistan	..	943	329	1,607
Nepal	..	1,077	1,167	974
Other Asiatic countries	..	213	195	296
United Kingdom	—	109	148	146
Other European countries	..	17	10	37
Africa	..	6	8	9
America	..	13	8	12
Australia	..	1	4	17
Birth-place not returned	..	393	....	....

The immigrants from Afghanistan comprise traders and coolies. They are chiefly to be found in Gilgit, Frontier Illaqas and Srinagar districts. These immigrants are of a temporary and periodic kind. The contingent from Nepal is represented by the valiant Gurkha soldiery in the State Army who are now almost domiciled in the State though they do sometime go on leave to Nepal to refresh the sweet memories of Home. The foreign immigrants are generally State employees, traders or missionaries whose vocation tends to make the migration permanent and semi-permanent. The date on which the Census is taken is, however, the time when casual immigration is at its nadir as the valley of Kashmir which attracts a large number of visitors on their butterfly visits in summer is then covered with a pall of snow and entirely denuded of its holiday company.

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103. Migration between Districts of the State and India.—(*a*) *Jammu District* (*excluding city*).—The number of immigrants from Indian Provinces and States to the Jammu district is 22,704 composed of 8,675 males and 14,029 females. The preponderance of females would lead the reader to infer that the migration is casual and the conclusion will not be wrong. The district of Jammu is the only district partly approachable by Railway. It is adjoined by British territory notably the district of Sialkot which accordingly contributes 5,897 males and 9,811 females, a total of 15,708 persons. The other districts of the Punjab are responsible for 6,695 persons which leaves a balance of 301 only to other

D 167 Indian Provinces. As already stated the separation of villages into different administrative areas does not act as a bar to contract of relationship between the members of a community and the Jammu district is an instance in point. It has got a large number of social relations with Sialkot and accordingly oscillations due to search for brides and kindred causes are frequent. Since the Sialkot district includes only a strip of the Dogra country, the Dogras inhabitants of the border land have perforce to give their daughters in marriage mostly to the Dogras of the State (since marriage restrictions between Dogras and Punjabis still subsist) which consequently accounts for the preponderance of female immigrants from that district. The immigration is thus casual and permanent. A glance at Imperial Table VI will show the reader that in the case of immigrants belonging to the Punjab the females are in excess while for every other Indian Province the male element preponderates which points to the migration being of a temporary nature.

Kathua District—This district adjoins the district of Gurdaspur in the Punjab and consequently draws the highest number of immigrants *viz.* 7,849 persons, 3,579 males and 4,270 females out of the total Indian immigrants of 9,840 from the district of Gurdaspur. The remarks against Jammu apply *mutatis mutandis* to this district also.

Udhampur District—Udhampur gets a very limited number of immigrants from India *viz.* 1,508 the main reason being its remote situation from British territory. But even out of this the lion's share belongs to the Punjab which contributes 1,198 persons (790 males and 408 females). The other provinces have only a nominal share, the U. P. of Agra and Oudh leading them. The immigrants in this district are mostly traders and some employees of companies engaged in working the rich State forests of this district.

Reasi District—Claims only 1,021 immigrants even less than those of Udhampur, the cause being its situation at a distance from the highways of traffic. More than half of these belong to the Punjab.

Mirpur District—This district adjoins the districts of Jhelum and Gujrat of the Punjab Province which combine in contributing 6,705 immigrants out of a total strength of 10,342. The non-contiguous districts of the Punjab contribute 3,273 leaving a residue of 364 to the rest of India. It may be added that amongst Indian Provinces excepting the Punjab, the U. P. of Agra and Oudh make a notable contribution to all districts in the Jammu Province.

K 167 *Poonch Jagir*—Had only 1,136 Indian immigrants at the time of Census, out of which 903 came from the Punjab. These are generally traders of Rawalpindi, Gujarkhan and Jhelum whom prospects of trade have attracted to the Jagir and whose migration is consequently of a semi-permanent and permanent nature. Some of the immigrants are undoubtedly the employees of the Raja Sahib of Poonch.

D 167 *Chenani Jagir*—Chenani has only 152 Indian immigrants to boast of, out of which 94 are Punjabis, 17 come from the N. W. F. Province and 21 from Mandi State. The remaining belong to different localities which need not be detailed.

K 167 *Baramulla District*—Before entering into an account of the immigrants into Kashmir Province one feels tempted to invite the reader's attention to the State map which will show that but for Muzaffarabad district which is contiguous to Hazara district, the province of Kashmir is removed by a distance of two days from the plains of the Punjab which naturally deters the people from undertaking a journey to it. The journey by lorry is hardly a pleasure but the hardship is counter-balanced by the attractions of its scenery and manufactures which command a large sale in the Indian market, especially due to the impetus given to Swadeshi manufacture by the Indian Press and Platform.

The district of Baramulla receives only 2,167 immigrants out of which the N. W. F. Province claims 1,569 relegating the Punjab to a second position. Baluchistan ranks third.

6:India G-3 (1931)1933 AVl Kashmir AV1

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Kashmiri AV4

W. Tibetans AJ4

Ki 167

Srinagar District (excluding city)—Has a lesser number of outsiders than even Baramulla, the number being 2,053 only, out of which 1,805 belong to the N. W. F. Province and 212 to the Punjab. The U. P. of Agra and Oudh resume their position amongst the remaining provinces.

This number, however, represents semi-permanent and permanent migration and does not reflect casual migration which swells to several thousands in summer when the valley is free from snow.

Muzaffarabad District—Has 2,447 immigrants, the largest number in Kashmir. The N. W. F. Province retains its premier position by accounting for 1,735 persons while the Punjab has 624 to its credit and the U. P. of Agra and Oudh occupy the 3rd position as in the case of Srinagar district.

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Ladakh District—Belongs to that part of the State which is isolated from the rest of the world for a number of months. The journey occupies a number of days and the room for migration is limited. It has, however, ties of religion and trade with Tibet, China and Turkistan dating from ancient times and a few families of enterprising Punjabis have settled there and some also migrate to the country periodically for purposes of trade as Ladakh is the emporium of Central Asian Trade.

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The total number of Indian immigrants as is naturally to be expected is 133 out of which 38 are females pointing to the hardships of travel in those parts which makes the immigrants reluctant to take their families with them. Out of these 120 are Punjabis while 6 persons are residents of U. P. of Agra and Oudh.

Gilgit District—Gilgit shows a better record of 230 out of which 50 per cent. is contributed by the Punjab and 71 persons by the N. W. F. Province, the U. P. of Agra and Oudh occupying the 3rd position.

Frontier Illaqas—The Indian immigrants total upto 447 and N. W. F. Province stands first with 157 while the Punjab has only 92, the U. P. of Agra and Oudh being 3rd.

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104. **Migration between the State and other Asiatic Countries.**—The number of immigrants from Asiatic countries beyond India is only 2,786 the major portion of which is absorbed by Gilgit, Frontier Illaqas and Kashmir South. Afghanistan, Chinese Turkistan and Tibet are the most notable contributors and the reason is apparent. They are contiguous to the Frontier Districts just as the Punjab is to the Jammu Province. The Central Asian Trade attracts them all. As regards Tibet and China, the Buddhists of Ladakh belong to the Tibetan race and are their kinsmen in religion. The country was under the Tibetan rule prior to its conquest by W. Zorawar Singh under Maharaja Gulab Singh as stated in the historical survey.

105. **Inter-District Migration.**—To understand the causes of migration and its course it is necessary to refer to the geographical situation of the districts. To make the discussion easily understood the districts contiguous to each district are given in the margin. Coming to each district we shall see how contiguous areas play a great part in exchanging migrants. The statistics of immigrants and emigrants are given in the table below:—

District.		Contiguous Areas within the State.
Jammu	..	Reasi, Kathua, Udhampur and Mirpur.
Kathua	..	Udhampur, Jammu.
Udhampur	..	Kathua, Jammu, Reasi, Chenani, Ladakh, Srinagar.
Reasi	..	Jammu, Udhampur, Mirpur, Poonch.
Mirpur	..	Reasi, Jammu, Poonch.
Poonch	..	Reasi, Mirpur, Baramulla, Srinagar, Muzaffarabad.
Baramulla	..	Poonch, Muzaffarabad, Srinagar, Ladakh, Gilgit.
Srinagar	..	Udhampur, Reasi, Ladakh, Baramulla.
Muzaffarabad	..	Poonch, Baramulla, Gilgit, Chilas.
Ladakh	..	Udhampur, Srinagar, Baramulla, Gilgit.
Gilgit	..	Ladakh, Chilas, Punyal, Hunza, Nagar, Baramulla, Srinagar.
Frontier Illaqas	..	Gilgit, Ladakh, Muzaffarabad.

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Dogra AV 6

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District.	IMMIGRANTS.				EMIGRANTS.			
	Contiguous Areas.		Remote Areas.		Contiguous Areas.		Remote Areas.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
I. Jammu Province.								
1. Jammu ..	4,149	5,615	887	318	4,994	6,258	1,702	642
2. Kathua ..	3,111	3,035	229	69	1,500	2,297	251	107
3. Udhampur ..	4,969	2,468	532	343	5,903	5,302	309	120
4. Reasi ..	4,913	5,274	1,229	710	3,963	4,391	1,188	604
5. Mirpur ..	2,411	3,328	1,091	151	15,028	13,535	428	115
Jagirs.								
6. Chenani ..	704	935	281	134	222	258	41	35
7. Poonch ..	12,032	11,933	334	218	2,080	2,508	697	394
II. Kashmir Province.								
8. Kashmir North ..	2,688	2,306	172	90	2,519	1,341	882	142
9. Kashmir South ..	2,147	1,584	816	457	4,983	2,980	3,708	1,010
10. Muzaffarabad ..	1,085	729	731	256	810	722	789	362
III. Frontier Districts.								
11. Ladakh ..	252	89	98	12	574	208	117	15
12. Gilgit ..	451	111	688	43	185	91	137	35
13 Frontier Illaqas ..	30	33	305	164	8	6	22	11

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(*i*) *Jammu District (excluding city)*—The Jammu district as will be clear from the above table receives 89 per cent. of immigrants from contiguous districts of the State and only 11 per cent. from remote districts. It sends out 89·9 per cent. of its emigrants to the former areas and 17·1 per cent. to the latter ones. It does not receive a single immigrant from the Frontier Illaqas though 134 of her sons were enumerated in these Illaqas. It is on the whole a loser in the bargain by 2,822 persons.

(*ii*) *Kathua District*—The Kathua district seems to have translated that salutary advice given by the author of Panchtantra to a Minister, for receiving more and giving less, into action, for it receives 95·4 per cent. of its immigrants from adjacent districts and gives them in exchange slightly more than half the number. Its net gain in migration is 2,278.

(*iii*) *Udhampur District*—The contiguous districts play as usual a very important part both in adding to and sub-tracting from the figures of population. Its loss in migration is even greater than that of the Jammu district The hilly nature of the country and the severity of winter in the tehsils of Bhadarwah and Kishtwar compel the residents to migrate to other districts in search of livelihood and more genial conditions. The immigrants from contiguous districts come up to 89·5 per cent. of total immigrants while emigrants to contiguous districts form 96·3 per cent. of the total. It is a loser by 3,322 persons.

(*iv*) *Reasi District*—The percentage of immigrants from and emigrants to contiguous areas is 84·0 and 83·1 respectively *i. e.*, almost equal though Reasi stands to gain in the process. From amongst remote areas the district of Srinagar supplies the largest number of immigrants.

(*v*) *Mirpur District*—The Mirpur district tops the list in its fondness of migration. The district cannot support itself and the people have to seek livelihood abroad to supplement their annual income. The people are also adventurous and migrate even to far off countries to better their prospects. The district thus shows a net loss of 22,125 in internal migration. The major portion of emigrants *viz.* 98·1 per cent. however, is absorbed by the contiguous districts. The emigration causes the heaviest drain on this district. The immigrants from contiguous districts are 82·2 per cent. of the total number of their class.

Kashmiri AV4
AV1
Dard AV3
Dogra AV6

(vi) *Jagirs of Chenani and Poonch*—Take in more than they give. The immigrants and emigrants as usual are contributed by or to contiguous districts, the remote areas having only a minor share. Ki Da 167

(vii) *Kashmir Province*—The same story is repeated here. The number of immigrants from neighbouring districts is in all cases in excess of those from remote tracts while emigrants also move in the same rut. In Kashmir South or Srinagar, however, the emigrants even to remote areas are considerable in number. Ki 167

(viii) *Frontier Districts*—In this tract the Gilgit district and the Frontier Illaqas refuse to fall in line with other districts of the State as in their case the contributions from remote areas is larger than from the adjoining Illaqas and they are not niggardly in sending emigrants to remote areas. A reference to Table VI will show that the immigrants are mostly from the Jammu Province. This is due to the State Force staying at these places which has its soldiery generally drawn from the Jammu Province. DJ 167

As regards emigrants there is nothing uncommon in Gilgit and the number of emigrants from Frontier Illaqas is too insignificant (47 only) to be taken into consideration. None of the emigrants of this Illaqa was enumerated in the Jammu Province. The largest number is reported by the Srinagar district.

106. Emigrants.—While it is possible to give a reliable account of the immigrants from all countries into the State it is impossible to ascertain the number of emigrants to all countries for the Census operations are confined to India and no arrangements exist for a return of emigrants to other Asiatic countries like China, Afghanistan, Turkistan etc. Leaving the question of overseas emigrants to later consideration we would confine our attention to emigrants in India alone. K 167

The total number of emigrants to India from this State is 94,448 which shows an increase of 10,156 over the figures of 1921 and of 12,500 over those of 1911. This shows that "the 'isolation of the State if it ever existed, is being gradually and systematically broken. The contiguous provinces of the Punjab, the N. W. F. and Baluchistan absorb the lion's share out of the emigrants *i. e.*, 90,505 of the emigrants are enumerated in these provinces. Out of the remaining Indian Provinces the U. P. and the Bombay Presidency stand foremost. The United Provinces occupy a conspicuous position in supplying immigrants and the flow of emigrants to that area is thus natural being based on well established reciprocal relations. The State is, however, represented in nearly all major provinces like Bengal, Central Province and Berar, Bihar and Orissa, Assam. The Madras Province forms the only exception. As regards Indian States the Mysore State reports the large number of 73, Hydrabad comes second with 42, Gwalior third with 39, the Bombay States return 30 persons, the State of Boroda 28 and Western India States Agency 22.

It is a pity that the lack of information about the birth district of emigrants precludes us from discussing the quota made by each State, Province or District, to the volume of emigration. It may, however, be assumed that with the exception of Frontier Districts, the Provinces of Jammu and Kashmir contribute a fairly good share, the Kashmir Province topping the list as its population migrates in winter to India, especially to the Punjab, in large numbers to escape the rigours of Kashmir cold and to supplement their income.

107. Sex and Migration.—The figures of immigrants show that the number of females is in excess of males in the case of the Punjab, Assam, Burma, U. P. States and China. With the exception of Punjab the number is, however, too small to need any comment. As regards the Punjab it has already been stated that the marriage relations between the two adjoining areas are frequent and the people of the Punjab are also found in a much larger numbers in State service and trade than those of any other province. The improvement of communications and the security of life and property in the State have combined to induce the immigrants to bring their families with them, for Kashmir is now no longer an isolated tract and one can reach the Punjab from

167 Srinagar in a single day. The women of other provinces like the N. W. F. Province, the U. P. of Agra and Oudh, Bihar, and Orissa etc., also bear a fair proportion to the male immigrants belonging to those provinces though they are always in a minority. This is due mainly to the tedium of a long journey which women usually shirk and to the temporary nature of the migrants' stay, who do not like to add to the cost of journey by importing all their household.

In emigration the women are nowhere in excess though in the Punjab Province they are well represented. This is easily understood. The motive that actuates the emigrant is labour and the wife is of little use in the labour market except as a drain on the hard-earned money. The prospects of labour are also uncertain and hazy at the time of starting from home which further stand in the way of taking women along with. The house-wife has moreover to superintend the house during the absence of her companion and cannot be torn away from the village.

108. Religion and Migration.—In the absence of accurate statistics of emigrants by religion it is only possible to hazard a guess in this matter. Nevertheless it is true that the emigrants from the Frontier Districts and the Kashmir Province are in the main Muslims while emigrants from the Jammu Province are generally Hindus excepting Mirpur district where Muslims preponderate among emigrants.

The immigrants are generally Hindu and Sikh traders from India who penetrate right upto Central Asia in pursuit of their aim.

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109. Overseas Migration.—The immigrants from overseas countries are very few being 183 from Europe, 9 from Africa, 12 from America and 17 from Australasia, making a total of 221 out of which 93 are males and 128 females. The marginal statement assigns them to their countries of birth. They are mainly congregated in Srinagar city where they carry on trade and missionary work. Those in service are also to be found either in Jammu or Srinagar city. The Canadians are generally found in Poonch where a Presbyterian Mission has only of late been started.

Immigrants.	Male.	Female.
EUROPE.		
United Kingdom and Ireland	64	[illegible]
Austria ..	....	1
Czechoslovakia ..	1	....
Denmark ..	2	1
France ..	1	1
Germany ..	2	2
Greece ..	1	....
Italy ..	2	5
Portugal ..	....	1
Russian Union ..	2	1
Spain ..	....	2
Switzerland ..	2	2
Unspecified ..	7	....
AFRICA.		
Cape Colony ..	1	1
East Africa ([illegible]) ..	....	1
Unspecified ..	....	6
AMERICA.		
Canada ..	3	7
United States ..	1	1
AUSTRALASIA.		
Australia ..	2	6
New Zealand ..	....	3
Tasmania ..	....	6

The missions indeed extend to as far as Leh where a Moravian Mission exists. In the Jammu city and in Kathua district also missions exist. In Srinagar city a hospital and school are conducted by the mission.

The excess of females over males in the case of immigrants of nearly every nationality bespeaks of the liberty that women enjoy in the West and their venturesome spirit. In the race of life women do not like to keep behind. They rather prefer to walk, not abreast, but ahead. The modern times have given an additional fillip to this tendency and the figures speak eloquently of the results.

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The emigrants from State to overseas as intimated by the Census Commissioner for India are given in the margin. They are mostly students and traders who have proceeded to foreign countries to prosecute studies or carry on trade. Their number is, however, negligible and a marked feature of the statistics is the absence of females which again shows the pronounced difference between the East and the West, the females of the East being shy and not so venturesome as their sisters of the West.

EMIGRANTS.		Male.	Femal.
Hongkong	..	12	....
North Borneo	..	1	....
Scotland	..	14	....

110. **Why do people move at all?**—It is pertinent to ask this question in this chapter confined to movement.[1] It is impossible to imagine of a stagnant humanity. The very laws of nature require some sort of movement and co-operation between different parts of a country and between different countries. Migration, though not of a particular kind, is thus a necessity of human existence and a very wholesome factor in adding to the material, moral and cultural wealth of the world. Man, however, moves according to certain laws. His movements are not motiveless like a lunatic's. Some of the important motives that stimulate movement of the people may be briefly laid down as below:—

(*a*) *Economic Pressure.*—When the population of a country outgrows its normal food supply the surplus population has of necessity to seek fresh lands for its means of subsistence. Such oscillations may be periodic or permanent. The people of Baltistan are a case in point. The agricultural land in Baltistan is exceedingly limited and cannot support the population, a part of which emigrates to British India and as soon as it has earned sufficient money to last for a year or so, returns home. When the pinch of necessity is again felt a fresh journey to the plains is undertaken.

(*b*) Migration may also be induced by superior attractions of livelihood in a locality. This sort of migration may also be periodic, semi-permanent or permanent.

The Indian and European traders in Kashmir and Indian traders in the far Frontier Districts are apposite examples of this kind. They find it more profitable to trade in State goods than the ordinary trade that engages their countrymen at home. In the case of the European trader the additional advantage of climate also counts. A class of traders moves annually to Ladakh where they transact business during the trade season and return home to repeat their venture next year.

(*c*) Religious persecution may force people to leave their land of birth and migrate to some other place.

(*d*) Wars, invasions and mal-administration may propel an exodus from a country. The Rajputs as stated in the historical notice migrated from India to the State as a result of the invasion of Mohammed of Ghor. This class of motive has no weight in the movement of population at the present day.

(*e*) Expansion of trade and love of colonisation act as stimuli to migration. The advent of the Europeans in India was the result of these causes. The conquest of Kashmir by Maharaja Ranjit Singh and the subjugation of Ladakh and Baltistan etc. by Maharaja Gulab Singh were the direct out-come of their love of territorial expansion.

(*f*) *Migration may be for educative purposes only.*—In the civilized countries travel is considered a necessary part of education. Indeed extensive travel is necessary to give a finishing touch to education. In the State we

[1] [Errata: delete "confined to movement"; cf. errata [illegible] Analyst]

find outside students joining the colleges and schools because of lower scale of fees and cheaper living. While State students go to far off countries to acquire necessary training.

Archaeologists, Geologists and Scientists and others of their kin also fall under this heading.

(*g*) Social amenities lead to reciprocal migration. The custom of finding brides in a village other than one's own among the Hindus furnishes an illustration of this type of migration.

Such movements are usually casual or permanent, casual when people gather to attend a social function like marriage and return home when it is over; permanent for the bride who relinquishes her claim to her maternal home and enters the family of her bridegroom permanently.

(*h*) Travel for climatic reasons and purposes of health. Such movements are only casual and temporary. The vast number of immigrants who flock to Kashmir in summer to escape from the scorching heat of the plains and are seen for a short period, belong to this type. They disappear as soon as winter sets in.

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SUBSIDIARY TABLE I.

IMMIGRATION.

District and Natural Division where enumerated.	Born in (last three figures omitted)																	
	District (or Natural Division).			Contiguous Districts in the State.			Other parts of the State.			Contiguous parts of other provinces (in India).			Non-contiguous parts of other provinces etc. (in India).			Outside India.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1.	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Kashmir State ..	3,583	1,909	1,674	....	....	....	....	....	....	50	21	29	10	6	4	2	2	....
I. The Sub-montane and semi-mountainous Tract ..	*641*	*350*	*291*	*11*	*5*	*6*	*3*	*2*	*1*	*31*	*12*	*19*	*11*	*4*	*7*	....	....	....
Jammu District ..	329	183	146	11	5	6	1	1	....	21	8	13	1	1	....	....	....	....
Kathua " (Jasmergarh and Kathua tehsils only) ..	81	45	36	5	3	2	....	....	....	7	3	4	1	....	1	....	....	....
Mirpur District (Mirpur and Bhimber tehsils only) ..	228	120	108	5	2	3	1	1	....	6	2	4	3	1	2	....	....	....
II. The Outer Hills ..	*1,014*	*527*	*487*	*31*	*16*	*15*	*3*	*2*	*1*	....	....	....	*3*	*2*	*1*	....	....	....
Kathua District (Basohli tehsil only) ..	62	32	30	....	....	....	....	....	....	....	....	....	1	1	....	....	....	....
Mirpur District (Kotli tehsil only)	98	51	47	....	....	....	2	2	....	....	....	....	....	....	....	....	....	....
Udhampur District ..	263	137	126	5	2	3	3	2	1	1	1	....	....	....	....	....	....	....
Reasi District ..	223	117	106	8	4	4	3	2	1	....	....	....	....	....	....	....	....	....
Chenani Jagir ..	8	4	4	1	1	....	1	1	....	....	....	....	....	....	....	....	....	....
Poonch " ..	360	184	176	24	12	12	1	1	....	....	....	....	1	1	....	....	....	....
Jammu Province ..	1,634	854	780	5	3	2	1	1	....	50	21	29	11	7	4	....	....	....
III. The Jhelum Valley (Kashmir Province) ..	*1,543*	*831*	*711*	*4*	*2*	*2*	*1*	*1*	....	....	....	....	*6*	*4*	*2*	....	....	....
Baramulla ..	550	296	254	5	3	2	1	1	....	....	....	....	2	1	1	....	....	....
Srinagar ..	590	220	370	1	1	....	2	2	1	....	....	....	2	1	1	....	....	....
Muzaffarabad ..	232	123	109	1	1	...	1	1	....	1	1	....	1	1	....	....	....	....
IV. The Indus Valley (Frontier Districts)	*220*	*111*	*109*	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Ladakh District ..	191	95	96	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Gilgit District ..	29	16	13	....	....	....	....	....	....	....	..	....	....	....	....	....	....	....

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SUBSIDIARY TABLE II.

EMIGRATION (ACTUAL FIGURES).

District and Natural Division of birth.	Enumerated in (last three figures omitted)																		
	District (or Natural Division).			Contiguous Districts in the State.			Other parts of the State.			Contiguous parts of other provinces etc. (in India).			Non-contiguous parts of other provinces etc. (in India).			Outside India.			Natural Population.
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Kashmir State ..	3,582	1,908	1,674	....	....	....	....	....	....	59	27	32	1	1	....	....	....	....	3,670,495
I. *Jammu Province* ..	*1,733*	*917*	*816*	*5*	*4*	*1*	....	....	....	*42*	*16*	*26*	*7*	*5*	*2*	....	....	....	....
Jammu District ..	302	168	134	9	4	5	1	1	....	19	7	12	2	1	1	....	....	....	....
Kathua " ..	144	78	66	6	3	3	....	....	....	8	4	4	1	....	1	....	....	....	....
Mirpur " ..	326	171	155	5	2	3	1	1	....	6	2	4	4	2	2	....	....	....	....
Udhampur " ..	263	137	126	5	2	3	3	2	1	....	....	....	1	1	....	....	....	....	....
Reasi " ..	222	117	105	8	4	4	3	2	1	....	....	....	1	1	....	....	....	....	....
Chenaini Jagir ..	8	4	4	1	....	1	1	1	....	....	....	....	....	....	....	....	....	....	....
Poonch " ..	360	184	176	25	13	12	1	1	....	....	....	....	1	1	....	....	....	....	....
II. *The Jhelum Valley (Kashmir Province)* ..	*1,563*	*845*	*718*	*4*	*3*	*1*	*4*	*3*	*1*	....	....	....	*6*	*4*	*2*	....	....	....	....
Baramulla ..	550	296	254	6	3	3	1	1	....	....	....	....	2	1	1	....	....	....	....
Srinagar ..	590	320	270	1	1	....	3	2	1	....	....	....	2	1	1	....	....	....	....
Muzaffarabad District ..	234	124	110	1	1	....	....	....	....	....	....	....	2	1	1	....	....	....	....
III. *The Indus Valley (Frontier Districts)* ..	*221*	*113*	*108*	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Ladakh District ..	191	96	95	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....
Gilgit " ..	30	17	13	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....	....

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SUBSIDIARY III.

MIGRATION BETWEEN NATURAL DIVISIONS (ACTUAL FIGURES) COMPARED WITH 1921.

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Natural Division in which born.		Number enumerated (000's omitted) in Natural Division.					
		Entire State.	I—The Sub-montane and Semi-mountainous Tract.	II—The Outer Hills.	Jammu Province.	III—The Jhelum Valley (Kashmir Province).	IV—The Indus Valley (Frontier Districts).
1		2	3	4	5	6	7
Kashmir State ..	1931	3,582	657	1,047	1,734	1,553	295
	1921	3,196	601	986	1,587	1,398	211
I. Sub-montane and Semi-mountainous Tract ..	1931	657	640	46	686	1	....
	1921	601	584	16	600	1	....
II. The Outer Hills ..	1931	1,047	14	1,026	1,040	5	2
	1921	986	18	962	980	5	1
Jammu Province ..	1931	1,734	654	1,072	1,726	6	2
	1921	1,587	600	979	1,580	6	1
III. The Jhelum Valley (Kashmir Province) ..	1931	1,563	4	5	9	1,553	1
	1921	1,398	1	6	7	1,391	....
IV. The Indus Valley (Frontier Districts) ..	1931	295	....	....	....	1	294
	1921	211	....	....	....	1	210

SUBSIDIARY TABLE IV.

MIGRATION BETWEEN THE STATE AND OTHER PARTS OF INDIA.

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Province or State.	Immigrants to Kashmir State.			Emigrants from Kashmir State.			Excess (+) or Deficiency (−) of Immigrants over Emigrants.	
	1931.	1921.	Variation.	1931.	1921.	Variation.	1931.	1921.
1	2	3	4	5	6	7	8	9
Total India ..	*61,188	61,461	−273	94,642	84,365	+10,277	−33,454	−22,904
Total Provinces ..	*60,903*	*61,368*	*−465*	*94,071*	*83,865*	*+10,206*	*−33,168*	*−22,497*
Ajmer-Merwara ..	6	11	−5	104	208	−104	−98	−197
Assam ..	7	2	+5	24	45	−21	−17	−43
Andamans and Nicobars ..	....	....	....	14	2	+12	−14	−2
Bihar and Orissa ..	23	32	−9	92	364	−272	−69	−332
Baluchistan ..	93	94	−1	2,061	2,229	−168	−1,968	−2,135
Bengal ..	111	105	+6	200	160	+40	−89	−55
Bombay (Districts and States) ..	199 (180+19)	150 (140+10)	+49	1,302 (1,250+52)	714 (685+29)	+588	−1,103	−564
Burma ..	39	8	+31	127	149	−22	−88	−141
Central Provinces and Berar	45	30	+15	273	197	+76	−228	−167

* Includes 127 India Unspecified.

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SUBSIDIARY TABLE IV—*concld.*

MIGRATION BETWEEN THE STATE AND OTHER PARTS OF INDIA.

Province or State.	Immigrants to Kashmir State.			Emigrants from Kashmir State.			Excess (+) or Deficiency (—) of immigrants over emigrants.	
	1931.	1921.	Variation.	1931.	1921.	Variation.	1931.	1921.
1	2	3	4	5	6	7	8	9
Delhi ..	83	144	—61	470	185	+285	—387	—41
Madras ..	33	34	—1	....	33	—33	+33	+1
N. W. Frontier Province (Districts and States) ..	6,472 (6,384+ 88)	7,738	—1,266	8,263	3,006	+5,257	—1,791	+4,722
Punjab (Districts and States)	53,034 (52,366+ 668)	52,463 (51,832+ 631)	+571	79,691	75,159 (71,772+ 3,387)	+4,532	—26,657	—22,696
U. P. of Agra and Oudh (Districts and States) .	768 (759+9)	557 (551+6)	+211	1,421	1,404 (1,368+36)	+17	—653	—847
Total States ..	*159*	*173*	*—14*	*377*	*380*	*—3*	*—218*	....
Baroda State ..	22	6	+16	28	6	+22	—6	....
Central India Agency ..	11	11	....	180	60	+120	—169	—49
Cochin ..	....	....	....	1	1	....	—1	—1
Gwalior ..	22	23	—1	39	34	+5	—17	—11
Hyderabad State ..	19	7	+12	42	12	+30	—23	—5
Mysore State ..	2	2	....	73	134	—61	—71	—132
Rajputana Agency ..	64	113	—49	34	133	—99	+30	—20
Travancore ..	....	....	....	....	....	....	....	....
Goa and French Possessions	17	16	+1	....	....	....	+17	+16
Sikkim State ..	2	....	+2	....	....	....	+2	....

CHAPTER IV.

AGE.

111. **Statistical Reference.**—The two Imperial Tables concerned with the age statistics of the population are Table VII and VIII. The Table VII presents in one place the combined statistics of age, sex and civil condition which in the Report Volume form the subject of three separate chapters. This table is divided into three parts—Part I shows the age distribution for the entire State as well as for the three provinces constituting it, Part II exhibits the statistics by districts and Part III gives the details for the two cities of Jammu and Srinagar. The volume of this table is somewhat larger than that of its predecessor because at the current Census the statistics of age, sex and civil condition have been collected for first time in the Frontier Illaqas which hithertofore were enumerated on a special brief form. The Imperial Table VIII shows these statistics for some of the selected castes and will also be discussed in this chapter. At the end of this chapter will be found the following subsidiary tables:— 000

Subsidiary Table I—Age distribution of 10,000 of each sex in the State and each natural division.

" " II—Age distribution of 10,000 of each sex in each main religion.

" " III—Age distribution of 1,000 of each sex in certain castes.

" " IV—Proportion of children under 14 and of persons over 43 to those aged 14-43 in certain castes; also of married females aged 14-43 per 100 females.

" " V—Proportion of children under 10 and of persons aged 60 and over to those aged 15-40; also of married females aged 15-40 per 100 females.

" " V (*a*)—Proportion in certain religions of children under 10 and of persons aged 60 and over to those aged 15-40; also of married females aged 15-40 per 100 females.

" " VI—Variation in population at certain age-periods.

" " VII—Showing longevity of population above 70.

112. **Instructions to the Enumerators.**—Instructions were given to enter in column 7 of the schedule the age of each person as it was or will be on the birthday nearest to the date of enumeration *i. e.*, to the nearest number of years. It was clearly laid down that only complete years should be recorded, months or fractions of years being omitted. The age of children below six months was to be entered as zero and of those above six months as one year. If the age stated appeared manifestly absurd, the enumerator was given the discretion to amend it. The instructions issued at the current Census varied from those issued at the 1921 Census in the respect that while in 1921 the number of *years completed* on the Census night was to be entered and surplus months whatever their number, were to be omitted from calculations, at the current Census these surplus months, if less than six were omitted but if more than six they were to count as full one year which was to be added to the age of the enumerated person. If a person on the date of enumeration was 25 years and 5 months old, his age was recorded as 25 years only, but if he was 25 years 7 months the enumerator recorded him as 26 years old in the age column. 659x

659 [805] 152. **Accuracy of the Age-return.**—Of all the questions asked for the purpose of filling in the Census Schedules, that pertaining to age is generally attended with dubious results. The ordinary villager who has received practically no education is not only ignorant of his actual age but on account of traditional reticence he would not give away his correct age to any outsider even if he knew it. There is a tendency to declare a higher age than he has actually reached. The timely issue of printed circulars and verbal instructions to the Census agency enjoining upon them the necessity of exercising a strict and careful check on the entries of age column went a long way in securing a reliable return of age but still the mistakes which are inherent in this enquiry may have played their part though to a smaller extent. It is accordingly not possible to assert that the returns of age have reached the ideal accuracy which must needs elude the grasp of many a Census till the percentage of literacy of the rural population is considerably increased and the wholesome effects of widespread education and enlightenment have broken the weakening cords of superstition and traditional reticence of the masses who at present do not fully realise the value of the Census statistics. The principal causes responsible for inaccuracy of the age-return have already received sufficient comment in the previous Census Reports but to enable the reader to correctly appraise the figures it is essential to review them briefly here also.

802 1. An average person shows a special preference for stating his age in numbers which end in zero or which are multiples of 5 and it is rare that he states the intervening numbers unless he is challenged or persistently interrogated. There is a further preference for even over odd numbers.

2. No accurate distinction is made in their minds by people in giving the ages of children; and children from two months upto two years or over may be inadvertently clubbed together in the category of 0-1 age-period.

581 3. Amongst the Hindu parents there is a strong proclivity to understate the age of unmarried girls for fear of social obloquy, while on the other hand there is some overstatement in the ages of young boys who are pushed into premature manhood.

4. In middle-life, the understatement is greater in case of males than the females since amidst the former there is a large number of bachelors or widowers who can best promote their object of securing wives by appearing of a younger age while the latter who are generally married do not stand to gain much by the lie.

562 5. The tendency so marked amongst the Western women to understate their age, does not find much favour among the Indian women who on account of social restrictions such as *Purdah* system etc., have little chance to move out in society and consequently feel little temptation towards understatement.

888 6. The tendency to materially exaggerate their age amongst the old people is very common in India and any old man after he has crossed eighty is apt to declare himself a centenarian, and it is not seldom that to inspire belief in others he relates old incidents which he proudly states as having occurred and been seen by him when he was a boy.

805 562 7. Another element of error is introduced by the fact that the enumerator has to make enquiries from the head of the family who has to answer questions not only for himself but also for dependent residents. He might remember with somewhat exactness the ages of his sons but the ages of women who observe *purdah* can only be roughly declared by him and it should be no surprise if sometimes the error of 5 years or even a decade creeps in.

659 The inaccuracies due to the above factors were partly guarded against by previous training of the enumerators and the vigilance of the checking staff, and [illegible]

to a smoothening process with the help of mathematical formulae. These adjustments were effected in the Tabulation Offices and the Imperial Table VII as now printed presents the smoothed age figures instead of the crude figures used in the 1921 table. The smoothening process was predominantly intended for elimination of errors arising by the almost universal preference of the rural or illiterate population for ages ending in zero or multiples of 5 over all others. The prescribed formula was printed in Part II of the Imperial Census Code 1931, copies whereof were supplied before hand by the Census Commissioner for India to all the Provinces and States, and consequently the smoothed age statistics may be taken to represent a greater degree of accuracy than could hitherto be possible. 659

116. The subjoined table shows the age constitution of the entire State population by quinary groups as also the age constitution for the same groups by sexes for the 1921 and 1931 Censuses. 162

Religion.	Age.		Population in 1921.			Population in 1931.		
			Persons.	Males.	Females.	Persons.	Males.	Females.
1	2		3	4	5	6	7	8
All Religions.		Total	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
		0—1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
		1—2	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
		2—3	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
		3—4	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
		4—5	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
	Total	0—5	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
		5—10	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
		10—15	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
		15—20	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
		20—25	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
		25—30	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
		30—35	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
		35—40	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
		40—45	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
		45—50	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
		50—55	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
		55—60	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
		60—65	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
		65—70	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
		70 & over	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

It is easily seen that the first group (0-5) contains the largest population and thereafter each succeeding group has a decreasing number of persons belonging to it till we reach the group 20-25 which shows a slight increase over its predecessor i. e., 15-20 group. The decreasing tendency continues to show [illegible] regularity in each of the succeeding age-groups till we reach the very last group '70 and over', which of course is not a 5 year age-group but has all ages above seventy clubbed together under it, and consequently cannot be compared with quinary groups. A study of corresponding figures for the earlier Census

4 [Erratum: add 'age constitution of the State.) of

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at the 1921 Census shows that this regular order of descent as we rise in age-groups is not visible in the last Census figures and groups 25-30, 50-55, 60-65, and 70 and over, all contain a larger population than their preceding groups. The regularity of the current Census age-returns is to a large measure due to the adjustment carried out in the figures of age-groups. The diagram facing this page shows graphically the constitution of the population at each of the quinary age-periods by sexes and it will be observed that save for a slight rise at 20-25 group all the black lines representing the population of 1931 at various age-periods become smaller in length as we proceed towards higher age-periods till 65-70 after which a slight rise is again registered. The diagram of the 1921 Census will at once disclose that there is no such regularity of fall and there are four lines which interrupt the regular descent by being longer than their preceding lines.

The subjoined table demonstrates the age constitution of the population of the State by natural divisions for the 1931 Census.

AGE DISTRIBUTION BY 10,000 OF EACH SEX IN THE STATE BY NATURAL DIVISIONS.

Age.	Sub-montane.		Outer Hills.		Jhelum Valley.		Indus Valley.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
0— 5 ..	1,487	1,677	1,503	1,712	1,509	1,704	1,469	1,586
5—10 ..	1,294	1,327	1,332	1,349	1,337	1,294	1,268	1,199
10—15 ..	1,177	1,164	1,229	1,193	1,216	1,178	1,184	1,050
15—20 ..	867	987	903	1,022	948	1,080	857	889
20—40 ..	3,196	3,074	3,094	3,343	3,380	3,422	3,308	3,330
40—60 .	1,514	1,307	1,388	1,309	1,301	1,040	1,486	1,416
60 & over ..	585	439	500	449	318	267	548	580
Mean age ..	30	29	.....	.....	29	26	.....	.....

Subsidiary Table I at the end of this chapter shows the age distribution of 10,000 of each sex in the State for the four consecutive Censuses and changes in the composition of population at any quinary group can be easily seen by a reference thereto. The characteristic feature of the Indian population is that it has great preponderance of children in the 0-5 group and a small proportion of old men in the quinary age-group beyond 60 as compared to Western countries. The truth of this statement is established by the Subsidiary Table I, which shows that out of every 1,000 males the group 0-5 possesses 150 males and the group 60 and over has only 45 males while in England and Wales at the 1921 Census for every 1,000 of each sex there were recorded 93 males in the age-group 0-5 and 85 males in the age-group 60 and over.

Now turning our attention towards the age constitution of the internal natural divisions it will be seen from the above table which shows the age distribution for 10,000 of each sex, that in the group 0-5 the Jhelum Valley takes the lead for the males while the Outer Hills Division has got the largest number of females in this group. Further in each of the four divisions there is a general preponderance of girls over boys in this group. As we rise to higher groups it seems that the Jhelum Valley retains its supermacy as regards males in each of the subsequent age-groups 5-10, 15-20 and 20-40 although in the group 10-15 it is beaten by the Outer Hills by an increase of 13 males. After the group 20-40 as old-age groups approach the field is taken away by the Sub-montane Division which shows the largest proportion of males in the age-groups 40-60 and 60 and over; and the second position for these groups being won by the Indus Valley which is followed by the Outer Hills, the Jhelum Valley standing last in this respect. The preponderance of the population in the 0-5 group points to the higher birth-rate due to the larger fecundity of the Kashmir population which breeds much faster, and the thinning away of population in the old-age groups may partially be due to the severity of climate with which the older pople are ill-equipped to cope on account of poverty. Figures of the 1921 Census for these age-groups lend complete support to the conclusions deduced above although no such results have been mentioned in the last report which shows that this aspect of the statistics did not receive much attention.

In the last report, however, a novel feature of age-return which was contrary to the natural law of age distribution in a progressive population was prominently brought to light. Persons aged 5-10 in each sex were generally found to outnumber those aged 0-5 in the State as well as in the provinces of Jammu and Kashmir and this excess was equally demonstrated in the figures of 1911 and 1901 Censuses. The reason for this abnormality was sought in the inaccuracies in the statements of age especially the inclusion of persons who have completed their fourth year, but not the fifth, in the 5-10 group instead of 0-5. Amongst the girls the tendency of parents to understate the age of their unmarried daughters was held to be responsible for inflation of group 5-10.

At the present Census, however, the 0-5 group has unlike past Censuses beaten the 5-10 group both in the entire State as well as in each of the three constituent provinces and has thus re-established the shaking veracity of the natural law of age distribution. This affords an indirect proof of the fact that age-return of the current Census is far more accurate than that of the preceding ones which is due to the instructions this time being more certain and definite, check more immediate and careful, and the decade healthy and prosperous. Above all the adjustment of age-groups effected for the first time eliminated to a great extent the errors due to natural preference of the enumerated for certain digits.

115. Variation in Age-returns.—As regards the variation of population at the principal age-groups during this decennium a reference is invited to the following table which shows the percentage variation for the State and the Provinces.

State or Province.	*Variation in population 1921-1931.*					
	All ages.	0—10	10—15	15—40	40—60	60 & over.
Jammu Province ..	9·0	7·5	11·4	20·3	—·65	—11·5
Kashmir ..	11·5	6·9	10·9	20·3	2·7	—34·1
Frontier Districts ..	36·0	30·0	38·8	43·0	33·8	—7·6
Whole State ..	11·9	8·2	15·0	22·9	3·2	—24·0

Subsidiary Table VI records similar data for the past Censuses and is very useful for comparative study. The variation per cent. for the State for all ages comes to 11·9 against 5·1 per cent. of 1921 and 8·6 of 1911 which shows that the decade has been a very healthy one and this increase is the cumulative result of a gain of 8·2 per cent. in 0-10; 15 per cent. in 10-15; 22·9 per cent. in 15-40 and 3·2 per cent. in 40-60 while there is a loss of 24 per cent. in the last group *i. e.,* 60 and over.

The increases in Jammu, Kashmir and Frontier Districts have been 9·0 per cent., 11·5 per cent. and 36 per cent. respectively, the abnormal percentage for the Frontier Districts being due to the inclusion of the Frontier Illaqas in age tables for the first time at this Census. With the exception of the last group (60 and over) which has suffered a depletion the current Census registers an all-round improvement in almost all the age-groups and in all the provinces. The percentage decrease in the old-age group is the highest in Kashmir Province which might x 162 be due to several visitations of Cholera and to the diseases like Pneumonia to which the old age easily succumbs on account of low vitality, while in Jammu plague, fevers and scarcity conditions in some districts might be held responsible for thinning this age-group.

The excess of emigrants over immigrants in the closing decade amounted to 30,252. As the population which emigrates to other countries in search of service, trade and labour naturally consists of able-bodied youths, their absence from homes reduces the proportion of the middle-aged and raises that of children and old persons. On this basis it was presumed at the last Census that comparatively large proportion of persons in the later age-groups in the State especially in the Jammu Province was in part the result of a large increase in the number of emigrants.

x 162 779 **116. Age distribution by Religion.**—The age distribution for each of the main four religions of the State is given in Subsidiary Table II which records the figures for 10,000 of each sex. For facilities of comparison following table showing age distribution by few important age-groups for the 1921 and 1931 Censuses per 100 males only whose age-return is generally more reliable will be helpful:—

Religion.	Year.	0—5	5—15	15—40	40—60	60 & over.
Hindu ..	1921	11	24	39	18	8
	1931	13	23	40	16	8
Muslim ..	1921	15	28	37	14	6
	1931	15	26	42	13	4
Sikh ..	1921	15	29	36	14	6
	1931	18	27	38	13	4
Budhist ..	1921	9	19	41	21	10
	1931	11	20	38	21	10

The above figures reveal a close correspondence between the Muslims and Sikhs both of whom have a large proportion of population in the earlier age-groups *i. e.*, 0-5 and 5-15 while the old-age groups 40-60 and 60 and over possess a smaller proportion. The Hindus on the contrary have a comparatively smaller proportion in the age-groups 0-5 and 5-15, while the proportion of the Budhists for these groups is still smaller. As regards the age-groups 40-60 and 60 and over the Budhists out-number the proportion of Hindus and both of these show a considerable excess over the Muslims and Sikhs. Regarding the middle-age group 15-40, the Muslims lead with 42 per cent. and are followed by Hindus with 40 per cent. next to whom come the Sikhs and the Budhists with 38 per cent. The progress since the last decennium shows that the healthy conditions of the decade have enabled the Hindus to increase their proportion in the 0-5 group from 11 per cent. to 13 per cent. While the Muslims, Sikhs and Hindus have each gained by 5 per cent., 2 per cent. and 1 per cent. respectively in the group 15-40, the Budhists have lost by 3. It would be interesting to follow this item of analysis at the next Census and build proper conclusions as to the non-progressive nature of the age constitution of the Budhists.

x 162 564 **117. Distribution by Caste.**—The Subsidiary Table III gives the age composition for certain selected castes per 1,000 of each sex and it appears that among the Hindus the proportion per mille of male children aged 0-5 is the highest amongst Jats (194) who are followed by Chamars (190), Brahmans (174), Khatris (170), Megh (165), Arora (159) and Kashmiri Pandits occupying the lowest position as at the last Census with a proportion of 150 per thousand. Female children preponderate among Chamars (212) and Jats (208) and are the lowest in proportion amongst the Kashmiri Pandits. Amongst the Muslims in the groups 0-5 of male children Rajputs retain their first position with a proportion of (216) and are followed by Brukpa (215)—a mixture of Ladakhi and Dard race, and then come Gujjar (214), Balti (210), Kashmiri Muslims (188) and Arain (186) bring up the rear. 162x 564

The proportion of females aged 44 and over varies from 150 to 177 amongst the Hindus and 93 to 170 in case of Muslims. The present age constitution lends material support to the view held at previous Censuses that procreation in the uppper (advanced) classes takes place at a slower rate than amongst the lower strata thus supporting the well-known economic principal that advancement in education, arts and crafts resulting in improvement in the standard of living of the population goes a great way to reducing birth-rate. Amongst the poor who see no prospect of escape from miseries multiplication takes place without thought of the future, thus increasing the birth-rate, and this very multiplication shuts the door to hope.

118. The Age Pyramid.—The Subsidiary Table I gives the age distribution for 10,000 of each sex for the last four Censuses and comparisons can be easily made regarding variation in respect to any particular age-period. The diagram facing this page shows the age pyramid by the quinquennial groups and it will be evident that from the age-returns of the Census it has been possible to construct a very regular age pyramid. Commencing with the group 0-5 at the base there is a gradual and systematic shortening of the rectangles as we rise in groups save for a slight deviation at the age-group 20-25 where the increase is too nominal to detract from the diagram its pyramidical character. Then there is a second bulging out of the rectangle at the top which is a necessary feature of the diagram since the last group is not a 5 year age-group in which case the rectangle would have been smaller than the rectangle of 65-70 group but contains the persons of all ages above seventy. 162x

A comparison with the figures of 1921 will show that if a pyramid was constructed therefrom we would have got bulging out of rectangles at no less than 5 places both on the male and female side and the resulting figure would have borne no resemblance to a pyramid. The age-group 25-30, 30-35, 50-55, 60-65 and 70 and over on the male side and groups 20-25 40-45, 50-55, 60-65 and 70 and over on the female side would have proved great obstacles in the construction of the age pyramid.

119. Mean Age.—The mean age of a population denotes only the average age of the persons who were alive on the date of Census and should not be confused with average expectation of life. It does not coincide with the mean duration of life and consequently the phrase 'mean age' by itself does not serve any useful purpose but its chief utility lies in respect of the questions which it suggests and in offering a standard of comparison for figures of different Censuses. Since the characteristic errors of the age-returns springing either from ignorance or from wilful mis-statements of the enumerated have now become a common feature of each Census, it may be presumed that much error is automatically eliminated where the comparison of figures of different Censuses is undertaken, and consequently the calculations of mean age of the population at different Censuses provide a suitable standard for purposes of comparison. Again, since the mean age refers only to the average age of the enumerated population, the conclusion that in a growing population like ours with a large proportion of children, the mean age of the living will be less than in a decadent population where the children are relatively few in number. 659x

120. Method of calculation.—Although apparently the working out of the mean age would at first sight appear a simple task yet in actual practice elaborate process of arithematic is needed to deduce the necessary results. The previous Census reports of the State do contain the mean ages for different provinces and religions etc., but as regards the method of their working the reports are quite silent. The only method which had been in vogue in previous Censuses was that described on page 390 of the administrative volume of the India Census Report 1901 according to which the mean age of the population by sex and civil condition can be obtained by finding the total number of years lived by the

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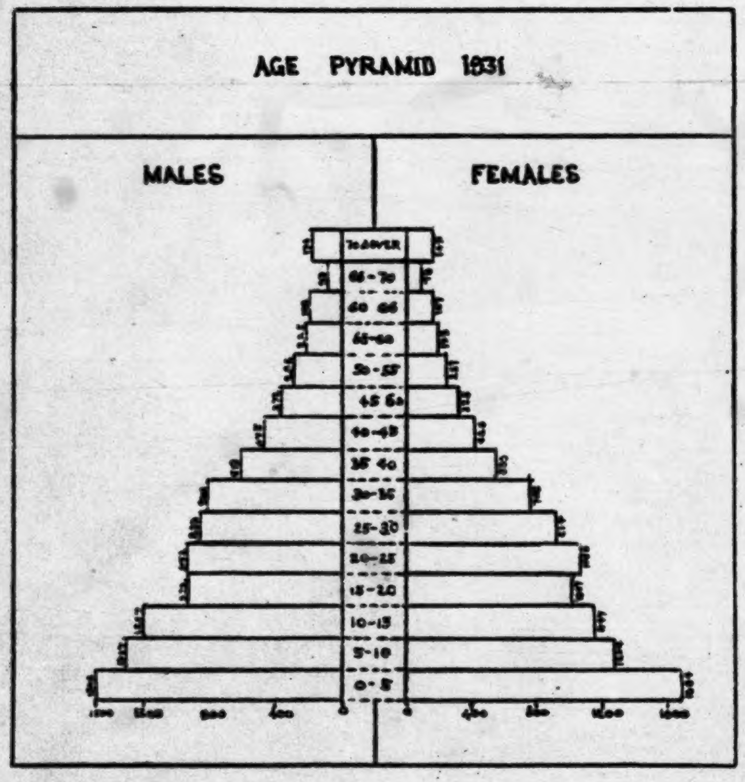

AGE PYRAMID 1931

[Facing p. 121]

aggregate population of concerned sex or civil condition and then dividing (the total years lived) by (the total population). The determination of the total years lived requires the determination of the total number of persons living at the close of each age-period. The sum of these totals (total of persons living at the close of 5 year, 10 year, 15 year etc. periods) multiplied by 5, the difference of age divisions, and raised by 2½ times, the number of persons of that sex or civil condition, gives the number of years lived. The mean age is then obtained by dividing this last number by the number of persons living.

Applying the above method to the present age-returns of the entire male population of the State the resulting mean age of males for the entire State comes to 23·6 years while according to the second method which has been adopted at this Census the mean age for males comes to 24 years.

At the present Census a simpler method of determining mean age was adopted under instructions of the Census Commissioner for India (*vide* his letter No. 24 Rept., dated the 21st of September 1931) which requiries the taking of a middle point in the quinary age-groups by dividing the number of groups *by 2 and then multiplying the absolute figures of each age-group by the* deviation number of that group from the middle group. The products should then be summed up separately (the minus and the plus products separately). The difference between these two totals should then be divided by the total of figures of all ages. The result of this division is then multiplied by 5, the difference of years in the age-group, and the product is subtracted from the middle point of age taken and resultant figure gives the mean age. From the above account it is difficult to clearly comprehend the method and the following example will afford ample elucidation of the process which at first sight presents a complicated appearance:—

Age-groups (class-intervals).	Mid-values of the class-intervals.	Persons (frequency distribution).	Deviation from arbitrary value.	Products (column 3 x column 4).
1	2	3	4	5
1—5	3	219	— 6	— 1,314
6—10	8	175	— 5	— 875
11—15	13	63	— 4	— 252
16—20	18	374	— 3	— 1,122
21—25	23	4,295	— 2	— 8,590
26—30	28	1,739	— 1	— 1,739
31—35	*33*	*740*	*0*	(— 13,892)
36—40	38	404	+ 1	+ 404
41—45	43	189	+ 2	+ 378
46—50	48	119	+ 3	+ 356
51—55	53	43	+ 4	+ 172
56—60	58	15	+ 5	+ 75
61—65	63	7	+ 6	+ 42
Total		8,443		+ 1,488

1,488—13,892= —12,404

$$\frac{-12{,}404}{8{,}443^*} = -1\cdot47^*$$

$-\ 1\cdot47 \times 5 = -7\cdot35$

$33 - 7\cdot35 = 25\cdot65$

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*It must always be remembered that this gives the value in class-intervals and must not be directly added to or subtracted from the arbitrary value *i. e.*, 31-35 in this case unless the interval is also a unit. In the present illustration the class-interval is 5 units and accordingly the quotient is multiplied by 5 in order to obtain an answer in units.

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According to the above method the mean ages for the whole State as well as for the provinces work out as shown in the marginal statement from which it will be observed that there has been a depletion in the mean ages since the last decade, which shows that the decade has been favourable to the birth and growth of children whose preponderance has reduced the mean age. The smoothening of the age-groups at the current Census has also played some part in bringing about the disparity in the figures of the two Censuses. The absence of Influenza epidemic and the infrequent visitations of other epidemics and that too in a mild form are greatly responsible for these results. The results of mean age by religion are given in the Subsidiary Table I to this chapter and the following extract will show the principal tendencies of the age statistics for the religions in the State.

District or Province.	Males.		Females.	
	1931	1921	1931	1921
State ..	23·0	25	22·95	24
Jammu Province ..	24·65	26	24·0	25
Kashmir	22·0	24	22·0	23
Frontier Districts ..	22·3	26	22·95	27

Religion and Sex.		1931	1921	1911
Hindu ..	Males	26·6	28	27
	Females	25·2	27	26
Muslim ..	Males	23·6	26	24
	Females	22·6	24	22
Sikh ..	Males	22·6	25	24
	Females	21·65	22	23
Budhist ..	Males	29·0	31	30
	Females	29·4	32	30

The above shows that the mean age is the highest for the Budhists and lowest in the case of Sikhs and Muslims who show a close correspondence, the Hindus occupying the middle position which leads to the conclusion that the Budhists do not constitute a growing population and the proportion of children amongst them is the lowest as compared to the Sikhs and Muslims, the growing nature of whose population is strongly corroborated by smaller mean age and consequently greater proportion of children in the earlier age-groups. The Subsidiary Table II substantiates the above conclusions as at a glance it will appear that the proportion of male children per 10,000 of each sex in the 0-5 group is 1,756 for Sikhs, 1,552 for Muslims, 1,316 for Hindus and only 1,085 for the Budhists. The non-progressive character of Budhist population is also abundantly brought to light by the application of Sundburg theory as will be presently shown.

121. Longevity.—The ages of the population in the Imperial Tables VII and VIII as also in the Subsidiary Tables are generally exhibited by quinary groups but after the group 65-70 instead of having further quinary groups such as 70-75, 75-80 the general practice is to include all the ages above 70 into one group designated as '70 and over' and consequently the statistics of longevity which do not find a place in the prescribed tables, are shown in Subsidiary Table VII at the end of this chapter. The figures show that there are 40,119 persons of ages above 70. The maximum age record of the current Census is 155 at which age 3 persons have been recorded (all in the Jammu Province) but this seems to be much exaggerated statement which only proves the abnormal tendency amongst the old people who have weak memories to inflate their ages by shooting as high as possible. Every old man after 80 is prone to declare himself as a centenarian and those nearing hundred would not content with a lesser figure than 120 or 125, and those above 100 can inflate their ages as much as they like to w'n the sympathy and reverence of the multitude. In fact such

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persons are often-times bereft of senses of hearing and speech and the age is declared by other people who generally place it at a much higher figure than they have heard the man declaring himself. The figures in the table are therefore to be accepted with great reserve. Of the total number of persons above 70, 9,784 are Hindus, 28,732 Muslims, 998 Budhists and 575 Sikhs. The tendency for a preference for the numbers ending in zero or 5 is remarkably visible from the longevity table where the number of persons returned under ages 75, 80, 85, 90, 95, 100, 110, 120 and 125 are much higher than of those against the intervening ages. The total number of those aged 99 years is only 64 while the number of those aged exact 100 is 1,035 *i. e.*, 10 times greater, which shows the strong aspiration of the old to score their century.

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122. Sundburg Types of Population.—In his address before the International Institute in 1899, the Swedish Statistician Sundburg propounded his well-known theory as to the balance of population at different age-groups. According to him the number of persons aged 15-50 is generally about half of the total population, and the fluctuations usually take place in the higher or lower age-groups *i. e.*, 0-15 and 50 and over. The changes take place in the constitutions of the young people below 15 and amongst the old *i. e.*, above 50, while the middle-aged group between 15 and 50 contains the usual half of the total number. Applying his theory to the State the conclusion that it substantially holds good is self-evident as by the simple process of addition of age-groups 1 and 3 we get 1,811,509 which closely approximates to 1,834,736 of group 15-50 which contains about one-half of the population.

Age-group.			Population.
1.	Age-group	0—15 ..	1,478,660
2.	„	15—50 ..	1,834,736
3.	„	50 and over ..	[illegible]

Further the population is classed (*a*) Progressive, if the 0-15 group contains about 40 per cent. (*b*) Stationary, if it contains about 33 per cent. and (*c*) Regressive, if it has about 20 per cent. In the case of this State the 0-15 group contains 40·5 per cent. of the population which clearly proves that our population is fairly progressive. The marginal statement exhibits the effects of the extension of this theory to the provinces from which it is obvious that in all the three units the age-group 15-50 contains approximately half of the total population of the province concerned, although resemblance is not as close as in the case of the whole State. The Frontier Districts show a very great approach to 50 per cent. while divergence is slightly greater in the case of the two provinces Jammu and Kashmir. Still the population under group 15-50 does not exceed the half by more than 3 or 4 per cent. which is too small a deviation to refute the theory enunciated above.

Province.	Age-groups.		
	0—15	15—50	50 & over.
Jammu Province ..	[illegible]	[illegible]	104,470
Kashmir „ ..	644,840	812,881	112,187
Frontier Districts ..	111,641	140,743	28,509

On the basis of this theory the stationary character of the Budhist population in the State can easily be established. The total population of the Budhists in the State is 38,724 of which group 0-15 contains 12,161 *i. e.*, 31 per cent., group 15-50 contains 19,386 almost exact 50 per cent. and group 50 and over, containing the balance. The presence of 50 per cent. in 15-5o proves the Sandburg's main theory while the proportion of 31 per cent. in the 0-15 age-group brings the population under the category of stationary and at the same time shows the regressive tendency; because for the category of stationary population 0-15 age-group should contain 33 per cent. of the population while in the present case the percentage is somewhat lower being only 31 per cent.

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123. Birth and Death-rates.—As already observed in the first chapter the vital statistics of the State possess very doubtful reliability and consequently no attempt has been made to work up birth and death-rates therefrom on account of the great danger of their leading to erroneous conclusions which can by no means be justified by the statistics of the present Census. Fresh instructions regarding collection of vital statistics in the State have only this year been issued by the Director of Medical Services who has also prescribed an improved form for the purpose. It is hoped that both the Police and Medical Departments will be specially careful in the collection of these statistics and the Medical Department should be made responsible for working out the birth and death-rates at the end of each year for the whole State as well as for the provinces and districts comprising it. The Revenue Department should also co-operate by issuing instructions to the Revenue Officers to invariably check the birth and death registers during their inspection tours so that this valuable record is rescued from the errors and inaccuracies which invariably attend these data which have been characterised as unreliable at each succeeding Census. The Jagirs of Poonch and Chenani should also have more improved arrangement for the collection of reliable data about births and deaths. In view of the doubtful reliability of the vital statistics of the State, the Subsidiary Tables vii and viii dealing with birth and death-rates have been omitted at the present Census as was done at the previous Censuses. It is hoped that with more reliable data it will be possible to prepare these tables with a greater degree of accuracy at the next Census.

SUBSIDIARY TABLE I.

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AGE DISTRIBUTION OF 10,000 OF EACH SEX IN THE STATE AND EACH NATURAL DIVISION.

Age.	1931		1921		1911		1901	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Jammu and Kashmir State.								
0—1 ..	361	377	367	336	433	477	383	388
1—2 ..	210	246	199	207	111	119	184	188
2—3 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
3—4 ..	360	330	379	363	318	353	301	343
4—5 ..	387	321	301	330	303	338	394	330
Total 0—5 ..	*1,565*	*1,659*	*1,356*	*1,537*	*1,450*	*1,570*	*1,334*	*1,439*
5—10 ..	1,306	1,294	1,488	1,543	1,444	1,511	1,449	1,346
10—15 ..	1,207	1,147	1,279	1,077	1,169	1,062	1,230	1,116
15—20 ..	922	1,008	835	882	870	876	823	816
20—25 ..	862	1,068	740	959	800	919	708	833
25—30 ..	866	913	795	880	785	837	763	818
30—35 ..	808	788	802	799	791	782	861	830
35—40 ..	619	661	573	602	565	606	610	532
40—45 ..	474	626	550	580	596	613	464	644
45—50 ..	276	259	322	275	231	284	331	390
50—55 ..	398	357	436	399	440	398	430	384
55—60 ..	135	194	149	166	130	102	132	136
60—65 ..	187	166	337	305	346	301	603	604
65—70 ..	93	77	70	80	73	80		
70 and over ..	173	144	380	232	336	169		
Mean age ..	*22·9*	*22·05*	*25*	*24*	*25*	*22*	*23*	*24*
Sub-montane and Semi-mountainous tract.								
0—5 ..	1,407	1,677	1,287	1,440	1,254	1,380	Not available.	Not available.
5—10 ..	1,294	1,337	1,400	1,518	1,318	1,436		
10—15 ..	1,177	1,169	1,219	1,081	1,194	1,069		
15—20 ..	917	867	776	816	825	874		
20—40 ..	3,105	3,074	3,813	2,904	3,043	3,128		
40—60 ..	1,514	1,367	1,044	1,336	1,656	1,083		
60 and over ..	560	480	795	685	607	601		
Mean age ..	....	....	*27*	*27*	*26*	*21*		
Outer Hills.								
0—5 ..	1,592	1,712	1,348	1,465	1,411	1,617	Do.	Do.
5—10 ..	1,722	1,346	1,320	1,327	1,419	[illegible]		
10—15 ..	1,236	1,129	1,216	1,073	1,102	1,088		
15—20 ..	908	1,022	810	879	[illegible]	864		
20—40 ..	3,064	3,243	2,778	3,024	2,883	3,044		
40—60 ..	1,266	1,330	1,490	1,332	1,628	1,413		
60 and over ..	312	440	782	694	753	611		
Mean age ..	....	....	*27*	*26*	*26*	*22*		
Jammu Province.								
0—5 ..	1,310	1,664	1,348	1,453	1,320	1,492	1,247	1,201
5—10 ..	1,304	1,338	1,306	1,324	1,360	1,461	1,330	1,428
10—15 ..	1,306	1,137	1,217	1,075	1,176	1,053	1,234	1,160
15—20 ..	909	898	794	804	826	[illegible]	855	[illegible]
20—40 ..	3,096	3,161	2,792	2,962	2,957	3,077	2,984	[illegible]
40—60 ..	1,430	1,374	1,555	1,426	1,581	1,479	1,661	[illegible]
60 and over ..	534	465	700	695	731	[illegible]	690	[illegible]
Mean age ..	*24·65*	*24·0*	*26*	*25*	*26*	*22*	*21*	*27*
Kashmir Province.								
0—5 ..	1,800	1,706	1,434	1,626	1,537	1,705	1,618	1,528
5—10 ..	1,337	1,396	1,380	1,808	1,612	1,666	1,637	[illegible]
10—15 ..	1,313	1,178	1,218	1,066	1,162	1,100	1,232	1,118
15—20 ..	946	1,030	930	875	917	907	817	[illegible]
20—40 ..	3,280	3,432	3,106	3,219	[illegible]	3,267	2,730	[illegible]
40—60 ..	1,261	1,066	1,348	1,193	1,421	1,356	1,436	[illegible]
60 and over ..	365	357	819	391	841	407	812	411
Mean age ..	*22*	*22*	*24*	*22*	*26*	*23*	*20*	*23*
Frontier Districts.								
0—5 ..	1,400	1,390	1,277	1,400	1,462	1,581	1,115	1,326
5—10 ..	1,265	1,150	1,300	1,369	1,426	1,306	1,226	1,324
10—15 ..	1,134	1,080	1,118	1,043	1,025	910	960	958
15—20 ..	837	880	987	841	916	811	701	898
20—40 ..	3,302	3,236	2,917	3,064	3,006	3,150	3,605	3,546
40—60 ..	1,405	1,418	1,434	1,436	1,411	1,381	1,610	1,532
60 and over ..	360	820	752	636	774	941	719	662
Mean age ..	*25·3*	*26·04*	*26*	*27*	*23*	*26*	*26*	*27*

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SUBSIDIARY TABLE II.

AGE DISTRIBUTION OF 10,000 OF EACH SEX IN EACH MAIN RELIGION.

Age.	1931.		1921.		1911.		1901.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
Hindu—								
0—5 ..	1,316	1,336	1,142	1,229	1,115	1,268	1,066	1,215
5—10 ..	1,155	1,188	1,298	1,406	1,169	1,383	1,186	1,325
10—15 ..	1,084	1,091	1,117	996	1,081	961	1,107	969
15—20 ..	902	865	811	854	826	857	822	814
20—40 ..	3,126	3,210	3,050	3,068	3,210	3,216	3,263	3,261
40—60 ..	1,823	1,779	1,799	1,624	1,790	1,660	1,803	1,636
60 and over	593	541	813	761	799	705	693	790
Mean age ..	*28·85*	*25·2*	*28*	*27*	*27*	*26*	*25*	*28*
Sikh—								
0—5 ..	1.736	1,885	1,510	1,653	1,491	1,633	1,381	1,629
5—10 ..	1,456	1,334	1,640	1,560	1,552	1,646	1,402	1,300
10—15 ..	1,305	1,173	1,241	1,094	1,209	1,096	1,206	1,058
15—20 ..	845	1,029	716	936	902	874	886	884
20—40 ..	2,838	3,132	2,930	2,857	2,837	3,006	2,892	2.967
40—60 ..	1,316	1,087	1,409	1,312	1.437	1,291	1,553	1,402
60 and over	435	360	629	501	572	452	621	561
Mean age ..	*22·6*	*21·85*	*25*	*23*	*24*	*22*	*25*	*25*
Buddhist—								
0—5 ..	1,085	1,165	833	1,002	895	1,013	774	810
5—10 ..	1,048	1,041	980	967	1,114	1,108	1,111	1,071
10—15 ..	950	974	915	913	890	881	929	904
15—20 ..	780	815	1,057	871	800	859	871	818
20—40 ..	3,060	3,025	3,062	2,684	3.087	3,007	3,163	2,835
40—60 ..	2,105	2,062	2,045	2,067	2,056	2,063	2,015	1,957
60 and over	974	919	1,028	1,466	1,077	1,049	1,117	1,585
Mean age ..	*29·9*	*29·45*	*31*	*32*	*30*	*30*	*30*	*32*
Muslim—								
0—5 ..	1,582	1,735	1,458	1,587	1,532	1,565	1,498	1,458
5—10 ..	1,367	1,294	1,675	1,566	1,520	1,567	1,541	1,509
10—15 ..	1,242	1,165	1,220	1,101	1,190	1,094	1,254	1,158
15—20 ..	880	1,014	838	863	883	882	825	816
20—40 ..	2,841	2.841	2,906	3,104	2,845	2,997	2,820	2,936
40—60 ..	1,270	1,119	1,303	1,236	1,409	1,306	1,483	1,281
60 and over	413	342	621	313	605	487	509	487
Mean age ..	*22·6*	*22·6*	*25*	*26*	*24*	*22*	*26*	*23*

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SUBSIDIARY TABLE III.

AGE DISTRIBUTION OF 1,000 OF EACH SEX IN CERTAIN CASTES.

Caste.	Male No. per mille aged 0—6	7—13	14—16	17—23	24—43	44 and over.	Female No. per mille aged 0—6	7—13	14—16	17—23	24—43	44 and over.
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu—												
Arora ..	169	139	64	121	292	216	192	198	45	89	314	162
Brahman ..	174	156	71	122	281	196	178	153	82	135	275	177
Chamar ..	190	164	67	118	284	177	212	156	86	123	268	155
Jat ..	194	178	67	94	264	203	206	173	91	110	265	155
Kashmiri Pandit ..	150	151	58	138	331	172	183	177	55	133	294	158
Khatri ..	170	153	63	120	313	181	203	163	67	128	289	150
Megh ..	165	152	60	118	308	197	186	145	74	134	296	165
Rajput ..	221	202	119	243	621	394	233	293	145	287	571	373
Muslim—												
Arain ..	186	180	64	117	286	167	223	167	67	120	277	146
Brokpa ..	215	175	50	103	297	164	226	139	56	105	316	158
Balti ..	210	177	59	101	279	174	207	180	57	106	280	170
Bañoda ..	202	184	75	113	278	148	218	166	74	137	269	136
Gujjar ..	214	183	70	107	280	146	228	168	76	134	276	118
Jat ..	206	182	76	121	256	159	219	151	65	134	278	153
Kashmiri ..	188	177	67	128	312	128	211	166	73	144	302	104
Mughal ..	204	190	73	109	273	151	230	156	70	132	255	157
Pathan ..	188	187	68	117	297	142	229	170	77	133	274	117
Rajput ..	210	188	74	134	259	135	227	164	74	128	280	127
Sayed ..	206	158	73	115	291	157	226	162	67	122	292	112
Shin ..	196	206	86	111	280	121	238	163	73	122	281	113
Yashkun ..	192	188	79	121	289	131	219	180	75	145	288	93

SUBSIDIARY TABLE IV.

PROPORTION OF CHILDREN UNDER 14 AND OF PERSONS OVER 43 TO THOSE AGED 14-43 IN CERTAIN CASTES: ALSO OF MARRIED FEMALES AGED 14-43 PER 100 FEMALES.

Castes.	Proportion of children both sexes per 100. Persons aged 14—43.	Married females aged 14—43.	Proportion of persons over 43 per 100 aged 14—43. Males.	Females.	Number of married females aged 14—43 per 100 females of all ages.
1	2	3	4	5	6
Hindu—					
Arora ..	77	226	88	82	35
Brahman ..	68	163	73	78	36
Chamar ..	76	196	68	74	39
Jat ..	84	203	81	82	38
Kashmiri Pandit ..	84	191	87	78	39
Khatri ..	70	206	60	76	37
Megh ..	65	180	71	77	41
Rajput ..	63	180	74	28	31
Muslim—					
Arain ..	34	215	61	76	40
Bañoda ..	81	196	60	63	41
Balti ..	87	213	80	72	36
Brokpa ..	61	191	71	68	40
Gujjar ..	84	206	54	58	42
Jat ..	81	198	66	66	46
Kashmiri ..	73	176	42	50	46
Mughal ..	87	217	63	66	38
Pathan ..	80	225	44	58	36
Rajput ..	85	209	56	58	40
Sayed ..	82	203	61	53	41
Shin ..	94	267	67	63	41
Yashkun ..	78	207	69	66	38

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SUBSIDIARY TABLE V.

PROPORTION OF CHILDREN UNDER 10 AND OF PERSONS OVER 60 TO THOSE AGED 15-40 : ALSO OF MARRIED MALES AGED 15-40 PER 100 FEMALES.

District and Natural Division.	Proportion of children both sexes per 100.								Proportion of persons over 60 per 100 aged 15—40.								Number of married females aged 15—40 per 100 of all ages.			
	Persons aged 15—40.				Married females aged 15—40.				1931		1921		1911		1901					
	1931	1921	1911	1901	1931	1921	1911	1901	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	1931	1921	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Jammu and Kashmir State ..	68	77	77	77	188	183	183	190	18	19	19	15	17	16	17	15	38	35	34	33
I. The Sub-montane and Semi-mountainous Tract ..	*69*	*78*	*76*	..	*226*	*188*	*174*	..	*25*	*28*	*22*	*18*	*18*	*18*	....	....	*34*	*32*	*37*	....
Jammu District ..	67	72	66	..	176	186	173	..	22	26	19	17	17	16	....	....	34	33	34	33
Kathua District (Jasmergarh and Kathua tehsils only) ..	53	75	68	..	142	188	181	..	22	27	18	17	16	18	....	....	31	33	34	....
Mirpur District (Mirpur and Bhimber tehsils only) ..	76	88	73	..	173	193	172	..	31	30	28	20	20	16	....	....	35	31	36	....
II. The Outer Hills ..	*71*	*79*	*76*	..	*167*	*184*	*180*	..	*22*	*22*	*22*	*17*	*20*	*16*	....	....	*41*	*33*	*34*	....
Kathua District (Basohli tehsil only) ..	79	86	61	..	191	190	153	..	36	26	23	20	20	18	....	....	33	33	34	....
Mirpur District (Kotli tahsil only) ..	69	86	81	..	..	*197*	*172*	..	*19*	*21*	*22*	*17*	*18*	*12*	....	....	*37*	*38*	*36*	....
Udhampur District ..	63	70	68	..	..	171	167	..	25	26	21	19	23	19	....	....	37	33	34	....
Reasi District ..	70	79	74	..	..	186	152	..	20	26	26	19	22	16	....	....	37	33	33	....
Poonch Jagir ..	78	87	86	..	..	184	186	..	21	19	21	16	16	12	....	....	33	36	36	....
Jammu Province ..	60	78	73	69	..	185	175	175	24	22	22	16	19	16	17	16	36	33	34	33
III. Jhelum Valley (Kashmir Province) ..	*68*	*77*	*82*	*94*	..	*181*	*189*	*212*	*13*	*14*	*13*	*9*	*14*	*10*	*14*	*11*	*41*	*37*	*36*	*34*
Kashmir North ..	65	78	84	..	..	180	191	..	12	14	14	9	15	10	....	....	43	38	38	....
Kashmir South ..	64	74	79	..	..	174	186	..	13	15	11	9	13	10	....	....	41	38	38	....
Muzaffarabad ..	77	94	88	96	..	210	186	..	19	20	19	14	17	13	....	....	36	33	35	....
IV. The Indus Valley (Frontier Districts) ..	*67*	*69*	*74*	*86*	..	*179*	*185*	*169*	*27*	*27*	*19*	*22*	*20*	*27*	....	....	*34*	*27*	*28*	*29*
Ladakh ..	64	67	73	..	..	171	183	..	22	21	21	24	21	23	....	....	32	30	31	....
Gilgit ..	68	81	78	..	..	230	206	..	14	19	23	13	13	16	....	....	36	33	38	....

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SUBSIDIARY

PROPORTION OF CHILDREN UNDER 10 AND OF PERSONS OVER 60 TO THOSE

Caste and Natural Division.	Proportion of children both sexes per 100.							
	Persons aged 15—40.				Married females aged 15—40.			
	1931	1921	1911	1901	1931	1921	1911	1901
1	2	3	4	5	6	7	8	9
Kashmir State.								
All Religions ..	70	77	77	77	166	182	183	196
Hindu ..	62	65	60	58	170	167	167	182
Muslim ..	69	81	90	84	183	187	191	208
Sikh ..	72	88	82	78	185	190	195	193
Budhist ..	56	51	53	49	167	203	170	184
The Sub-montane and Semi-mountainous Tract.								
All Religions ..	....	73	76	....	....	198	174	....
Hindu ..	....	70	62	....	....	177	166	....
Muslim ..	....	85	76	....	....	197	181	....
Sikh ..	....	82	71	....	....	191	179	....
Budhist ..	....	....	....	....	....	....	....	....
The Outer Hills.								
All Religions ..	....	79	78	....	....	184	180	....
Hindu ..	....	64	58	....	....	158	148	....
Muslim ..	....	87	98	....	....	198	198	....
Sikh ..	....	85	83	....	....	182	197	....
Budhist ..	....	....	....	....	....	....	....	....
Jammu Province.								
All Religions ..	70	78	73	69	168	185	172	175
Hindu ..	63	67	60	50	159	167	155	180
Muslim ..	74	96	82	78	173	196	192	185
Sikh ..	82	84	79	68	186	182	191	176
Budhist ..	59	42	61	40	134	111	127	139
The Jhelum Valley (Kashmir Province).								
All Religions ..	68	77	82	94	184	181	189	213
Hindu ..	57	56	61	61	163	159	168	169
Muslim ..	66	79	83	96	164	181	190	215
Sikh ..	87	93	88	88	182	205	200	206
Budhist ..	....	....	....	....	....	....	....	....
The Indus Valley (Frontier Districts)								
All Religions ..	....	69	74	56	....	178	185	169
Hindu ..	....	16	6	3	....	179	151	100
Muslim ..	....	76	61	58	....	175	188	171
Sikh ..	....	40	21	8	....	250	140	80
Budhist ..	....	81	58	39	....	204	152	167

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TABLE V-A.

AGED 15-40: ALSO OF MARRIED FEMALES AGED 15-40 IN CERTAIN CASTES.

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Proportion of Persons over 60 per 100 aged 15—40.								Number of married females aged 15—40 per 100 females of all ages.			
1931		1921		1911		1901					
Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	1931.	1921.	1911.	1901.
10	11	12	13	14	15	16	17	18	19	20	21
19	21	18	15	17	14	17	15	28	25	24	23
20	20	21	19	20	17	17	16	24	23	24	24
17	19	17	12	19	13	18	13	29	25	25	23
20	20	18	13	15	12	16	15	24	24	25	25
45	46	25	41	27	27	23	43	28	19	24	24
--	--	22	18	18	15	--	--	--	22	27	--
--	--	21	19	17	16	--	--	--	22	22	--
--	--	22	18	19	15	--	--	--	23	24	--
--	--	21	16	15	5	--	--	--	23	24	--
--	--	--	--	--	--	--	--	--	--	--	--
--	--	22	17	20	16	--	--	--	23	24	--
--	--	24	22	26	20	--	--	--	22	25	--
--	--	21	20	18	13	--	--	--	24	26	--
--	--	18	16	17	12	--	--	--	24	24	--
--	--	20	19	19	46	17	16	--	23	24	22
24	25	23	20	21	15	18	19	28	23	24	24
27	20	20	17	19	14	17	14	25	22	24	23
22	23	19	15	18	13	16	15	26	24	24	25
23	22	22	15	27	15	22	20	25	24	25	25
21	26	13	9	14	19	14	11	25	27	25	24
19	15	11	11	12	13	13	14	41	25	24	26
16	19	13	9	14	20	15	11	24	27	28	24
12	14	10	11	14	0	15	14	40	25	29	25
18	19	--	--	--	--	--	--	29	--	--	--
--	--	--	--	--	--	--	--	--	--	--	--
--	--	19	23	20	21	18	20	--	21	25	20
--	--	1	3	1	2	--	4	--	44	50	55
--	--	22	19	20	20	15	17	--	23	23	20
--	--	--	--	--	--	4	--	--	24	45	24
--	--	25	45	27	27	22	46	--	.18	27	24

SUBSIDIARY TABLE VI.

VARIATION IN POPULATION AT CERTAIN AGE-PERIODS.

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DISTRICT AND NATURAL DIVISION.	PERIOD.	VARIATION PER CENT. IN POPULATION (INCREASE +, DECREASE —).					
		All ages.	0—10	10—15	15—40	40—60	60 & over.
1	2	3	4	5	6	7	8
Jammu and Kashmir ..	1891-1901	+ 12·0	+ 9·0	+ 60·1	+ 13·3	+ 10·1	+ 2·6
	1901-1911	+ 8·6	+ 9·3	+ 1·6	+ 8·6	+ 2·6	+ 9·6
	1911-1921	+ 5·1	+ 5·1	+ 7·7	+ 6·9	+ 1·2	+ 5·2
	1921-1931	+ 11·9	+ 9·3	+ 15·0	+ 22·9	+ 5·9	— 20·0
Jammu Province (Natural Divisions I and II) ..	1891-1901	+ 5·7	— 2·7	+ 32·4	+ 4·3	+ 7·1	+ 0·9
	1901-1911	+ 5·3	+ 5·3	+ 2·5	+ 4·6	+ ·9	+ 0·9
	1911-1921	+ 2·7	+ 5·9	+ 5·5	— 1·3	+ ·055	+ 22·6
	1921-1931	+ 9·0	+ 7·6	+ 11·4	30·3	— ·03	— 11·6
The Jhelum Valley (Kashmir Province) ..	1891-1901	+ 21·9	+ 16·6	+ 73·8	+ 17·2	+ 17·7	+ 12·7
	1901-1911	+ 11·9	+ 5·2	+ 7·7	+ 19·9	+ 10·0	+ 10·1
	1911-1921	+ 8·6	+ 5·9	+ 9·6	+ 13·5	+ 1·6	+ 4·4
	1921-1931	+ 11·5	+ 4·9	+ 15·9	30·3	+ 3·7	— 24·1
The Indus Valley (Frontier Districts) ..	1891-1901	+ 10·2	+ 22·5	+ 67·0	+ 79·1	+ 64·4	+ 27·41
	1901-1911	+ 16·2	+ 12·1	— 1·6	— 15·5	— 19·6	— 6·4
	1911-1921	+ 3·2	+ 0·02	+ 12·6	+ ·2	+ 7·2	+ 2·7
	1921-1931	30·0	20·0	+ 30·9	+ 42·0	23·9	— 7·6

NOTE.—Figures for Frontier Illaqas were not available in 1921, the percentage for the Indus Valley is therefore abnormally high.

TABLE OF LONGEVITY,

JAMMU AND KASHMIR GOVERNMENT CENSUS '1931'.

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AGE.	POPULATION.			AGE.	POPULATION.		
	Persons.	Males.	Females.		Persons.	Males.	Females.
1	2	3	4	1	2	3	4
Total	40,119	22,130	19,991	81 ..	470	343	227
71 ..	900	642	300	82 ..	570	306	254
72 ..	3,020	1,796	1,734	83 ..	179	122	57
73 ..	613	380	333	84 ..	875	387	277
74 ..	979	441	338	85 ..	1,436	894	540
75 ..	7,723	4,623	3,090	86 ..	160	107	66
76 ..	609	302	227	87 ..	146	108	38
77 ..	383	247	136	88 ..	175	100	66
78 ..	709	483	286	89 ..	71	40	31
79 ..	342	209	133	90 ..	3,820	2,090	1,641
80 ..	14,784	8,125	6,000	91 ..	98	55	40

TABLE OF LONGEVITY—concld.

Jammu and Kashmir Government Census '1931'.

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Age.	Population.			Age.	Population.		
	Persons.	Males.	Females.		Persons.	Males.	Females.
1	2	3	4	1	2	3	4
92 ..	130	82	48	114 ..	8	7	1
93 ..	60	23	37	115 ..	1	1	....
94 ..	60	44	16	116 ..	1	1	....
95 ..	415	277	138	118 ..	6	4	2
96 ..	96	59	37	119 ..	3	3	....
97 ..	47	36	11	120 ..	52	34	18
98 ..	56	33	23	121 ..	2	....	2
99 ..	94	63	31	122 ..	3	2	1
100 ..	1,055	654	401	124 ..	1	1	....
101 ..	55	36	19	125 ..	35	27	8
102 ..	37	24	13	126 ..	3	3	....
103 ..	13	9	4	127 ..	3	3	....
104 ..	17	13	4	128 ..	3	3	....
105 ..	46	23	23	129 ..	1	....	1
106 ..	10	9	1	130 ..	7	4	3
107 ..	7	4	3	135 ..	2	....	2
108 ..	24	13	11	136 ..	1	....	1
109 ..	10	9	1	137 ..	1	....	1
110 ..	73	50	23	140 ..	8	8	....
111 ..	5	4	1	145 ..	1	1	....
112 ..	5	2	3	150 ..	1	....	1
113 ..	3	3	....	165 ..	3	3	....

CHAPTER V

(PART A).

SEX.

000 **134. Reference to Statistics.**—The Imperial Table VII contains the statistics regarding sex distribution of the population for the entire State as well as for the different provinces and districts comprising it. Table VIII display[4] the sex constitution for important castes and the five subsidiary tables appended to this chapter demonstrate the proportional figures by natural divisions, religions, age and special castes.

The chapter has been divided into two parts. Part A is devoted to a general discussion of the figures of the imperial and subsidiary tables like the past Censuses, while Part B deals with the results of the special enquiry made at the current Census into the size and sex constitution of the families in which questions regarding fertility have also been studied in the light of the statistics colllected.

*659 **135. Accuracy of the Return.**—Column five of the schedule provided for the entry of sex and the instructions clearly enjoined upon the Census Agency to record the word male or female in this column. Eunuchs and hermaphrodites were to be returned as males. Definite instructions and intensive supervision yielded a reliable return of sex. In his report on the Census of India 1911 Sir Edward Gait has very ably refuted the imputations of certain European critics regarding the alleged imperfections of the sex-returns in India. Since the countries of the Western Europe (where the Census is presumably more accurate) exhibit a general excess of females over males these critics concluded that the opposite results shown by the sex statistics of Indian Censuses were due to the defective enumeration of females in India. This rash conclusion based upon the standard of Western Europe and the supposed extraordinary imperfections of the Indian Census of females has been shown to be untenable on the strength of sufficient grounds. The excess of males over females in India is accounted for on the ground that conditions here are not as favourable for females as in European countries. While in Europe boys and girls are equally cared for in India daughters are not wanted by their parents and consequently receive very little care in infancy. Infanticide and early marriage and child-bearing at an age when they are hardly fit for it expose them to further risks. The unskilful midwifery, over-work, and hard conditions of life in poor families are further responsible for increasing female mortality.

Although it may be conceded that some reticence might have existed amidst the uneducated rural population against declaration of the exact number of females in the household but the fear of legal penalty for fraudulent suppression of such information from the Census workers far outweighs the imaginary gain that might be secured by such omission. Moreover the time-old bias and prejudice against the Census enquiry has immensely weakened if not altogether vanished, and the people now know full well that they do not stand to lose anything by disclosing the correct number of females.

Since the enumerator is usually appointed from amongst the residents of the concerned block and possesses sufficient knowledge of the families included in his block, no concealment of particulars of persons (whether male or female) is possible from him. All the aforesaid factors go to make the sex-return substantially accurate from Census to Census and the imputations of the Western critics that such a large proportion of females is omitted from entry in Census schedules that a preponderance of males is the inevitable result of the process is too exaggerated and far-fetched conclusion.

000 Moreover, the excess of females over males in Western Europe cannot be accepted as an eternal population law true for all countries, when certain

[4] [Errata: read "displays"; cf. errata sheet, p. 329, category 116 -- Analyst]

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60.Tibetans A39

countries in Europe itself as also in Asia, Africa, and America offer a strong contradiction of this law by showing a higher record of males than females. The following proportion of females per 1,000 males in different countries has been worked out from the latest Census figures recorded in the statistical year-book of the League of Nations 1931-1932 (Geneva). 000

Females per 1,000 males.			
A.		B.	
1. U.S.A.	... [illegible]	1. United Kingdom	... [illegible]
2. Canada (1921)	... [illegible]	2. Hungary	... [illegible]
3. Alaska	... [illegible]	3. Spain	... [illegible]
4. Newfoundland	... [illegible]	4. Germany	... [illegible]
5. Union of South Africa	... [illegible]	5. Austria	... [illegible]
6. Japan	... [illegible]	6. Belgium	... [illegible]
7. [illegible]	... [illegible]	7. Australia	... [illegible]
8. Bulgaria	... [illegible]		
9. India (1921 Census)	... [illegible]		

The countries arranged on the left side of the marginal table all show an excess of males over females and consequently carry a strong refutation of the charge levelled against the Indian Census where excess of males is wrongly imputed by these critics to the errors of [illegible]. If these countries in spite of their having most up-to-date methods of taking Census and being sufficiently advanced to override the prejudice against female enumeration can still show a preponderance of males it can be safely concluded that the attempt of these critics to declare the results of Western Europe as ideal is futile and no Census law demanding a preponderance of females in all populations can be laid down.

128. General Proportions of the Sexes by Natural Divisions.—Out of the total population of 3,646,243 enumerated at the current Census 1,938,338 are males and 1,707,905 females which gives an excess of 230,433 males over the females. The proportion of females to 1,000 males at the current Census works to 881 against 890 of the 1921 Census and 887 of the 1911 Census. Instead of showing an increase the feminine proportion at the current Census has on the other hand actually decreased by 9 per 1,000 as compared with the preceding Census and the decrease has taken place in all the four Natural Divisions as will be seen from the marginal table. K
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Division.	No. of females per 1,000 of males.		
	1931.	1921.	1911.
Jammu and Kashmir State ...	[illegible]	[illegible]	[illegible]
1. The Sub-montane and Semi-mountainous Tract ...	[illegible]	[illegible]	[illegible]
2. The Outer Hills ...	[illegible]	[illegible]	[illegible]
3. The Jhelum Valley ...	[illegible]	[illegible]	[illegible]
4. The Indus Valley ...	[illegible]	[illegible]	[illegible]

The downward tendency is largely contributed by the comparatively large decrease of female proportion (20 per 1,000 males) in the Sub-montane and the Outer Hills Divisions i. e., the Jammu Province which at the last Census showed large increase as compared with 1911.

Next comes the Jhelum Valley whose feminine proportion has dwindled (from 857 to 852) by 5 per thousand while in the Indus Valley the fall has been 16 per thousand.

Apart from the variation the above table shows that of the four Natural Divisions the proportion of females in the Indus Valley is the highest (942), then follow the Outer Hills (905), Sub-montane Tract (884) and the Jhelum Valley (852)

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162

The Indus Valley.—This Natural Division comprising the districts of *Ladakh, Gilgit* and the Frontier Illaqas possesses the highest proportion of

WT 162

females i. e., 940 females per 1,000 males which is mainly contributed by the Ladakh district which possesses an approximately equal proportion of females per 1,000 of males. In Ladakh the Budhists have 1,026 females for every 1,000 males while amongst the Muslims who constitute the majority of the population the proportion is also highly satisfactory being 936 per 1,000 males. The population being mainly drawn from the Muslim and the Budhist religions which do not share the strong Hindu prejudice against female births naturally shows a favourable proportion of females which also receives great stimulus from the absence of the practice of female-infanticide prevalent among some Rajputs. The Muslim population of Ladakh district is composed of the adventurous Baltis with strong emigrating propensities and their absence from homes in search of labour swells the proportion of females during the winter when Census is generally taken. Moreover, the comparatively late marriages amongst both the communities and especially the Budhists further lessen the female deaths by avoiding premature child-birth, and the agricultural and out-door life of the entire population keeps the females who universally assist their husbands in cultivation in a high tone of health and vitality which considerably reduces the incidence of mortality on the females. This is proved by the high proportion of the Budhist and Muslim females in the age-group 60 and over which has 988 Budhist and 957 Muslim females per 1,000 males as compared to 230 Hindu females per 1,000 males for which the fact that the Hindu and Sikh population of this division being mostly constituted of traders, shopkeepers and Government servants who are generally unaccompanied by their wives is also partly responsible. The proportion of female births in this division shown by the age-group 0-1 also discloses that Muslims and Budhists have 982 and 979 female children per 1,000 male children between (0-1) while Hindus and Sikhs have only 341 and 371 respectively which means that masculinity is low at birth among the Budhists and the Muslims of Ladakh.

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In the Gilgit and the Frontier Illaqas the proportion of females is 778 and 883, the low proportion (778) of Gilgit being due to the presence of a large number of troops and State officials who come to this distant tract singly leaving their families behind. As regards the Frontier Illaqas which has 883 females per mille of males no remarks are needed since the proportion is on par with that of the whole State.

The Outer Hills.—The female proportion of the division is 905 per 1,000 males which is contributed materially by the Poonch Jagir having a high proportion of 930 females, partly due to number of its male being employed in the rank and file of the British Army residing away from their homes.

Next come the Basohli tahsil and Udhampur district with 941 and 902, Reasi district (891), Kotli tahsil (888) and Chenani Jagir (842).

Sub-montane and Semi-mountainous Tract.—In this division the Mirpur and Bhimber tahsils show a better proportion of 936 females while Kathua and Jammu districts possess only 857 and 823. In the case of Mirpur the agricultural production being insufficient for the needs of the population a large amount of male population emigrates to the adjoining British districts to supplement their income by labour, service in the British Army or on the ships as sailors. This raises the proportion of the other sex. Further the population being predominantly Muslim in this district shows like Poonch a higher proportion than the proportion in the districts with a preponderance of Hindus such as Kathua and Jammu.

The Jhelum Valley.—The general proportion of females is 95‡ per 1,000 males. In this valley we find that Muzaffarabad has the highest proportion (901) while Kashmir South has the lowest (842) the intermediate position being occupied by the Kashmir North (Baramulla district). Although with a strong emigration current from the Kashmir valley to the plains during the winter due to the departure of large number of Kashmiri male labourers for work on the plains as also the movement of a large number of clerks unaccompanied by their families to Jammu one would have expected Kashmir to show a better proportion

‡[Errata: read "852" for "952"; cf. errata

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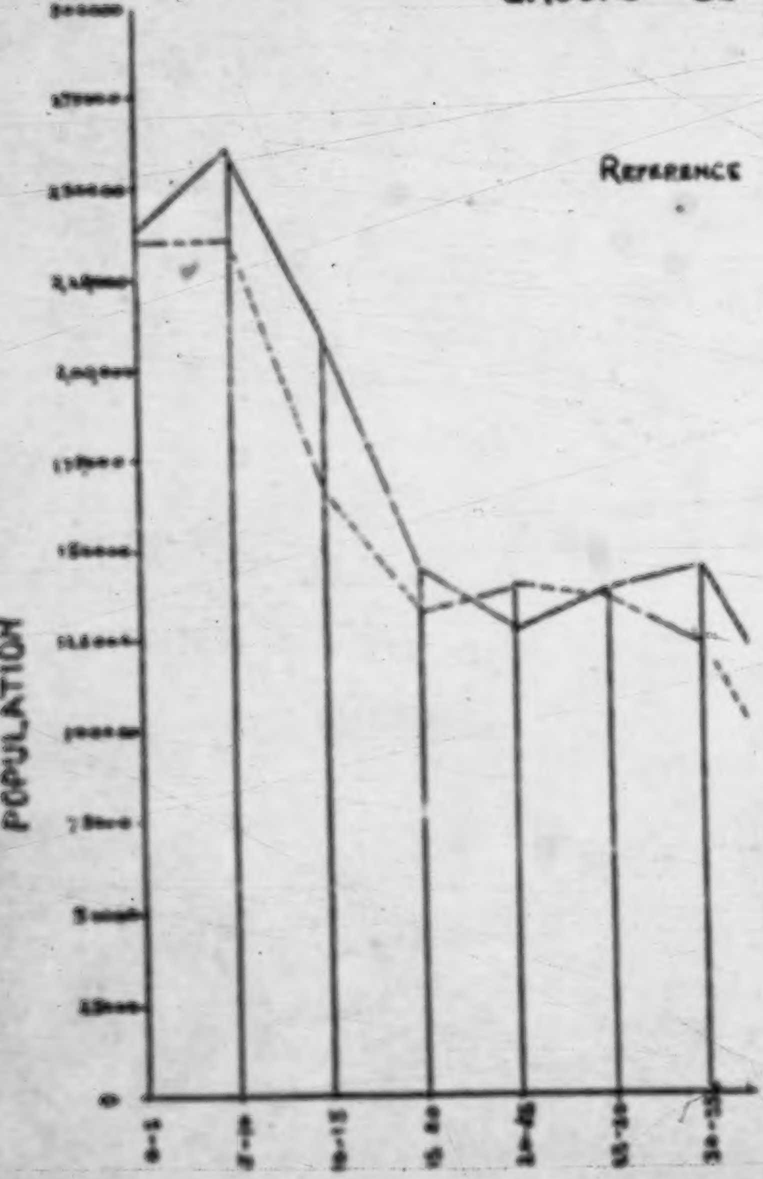
OF MALES & FEMALE
GROUPS CE



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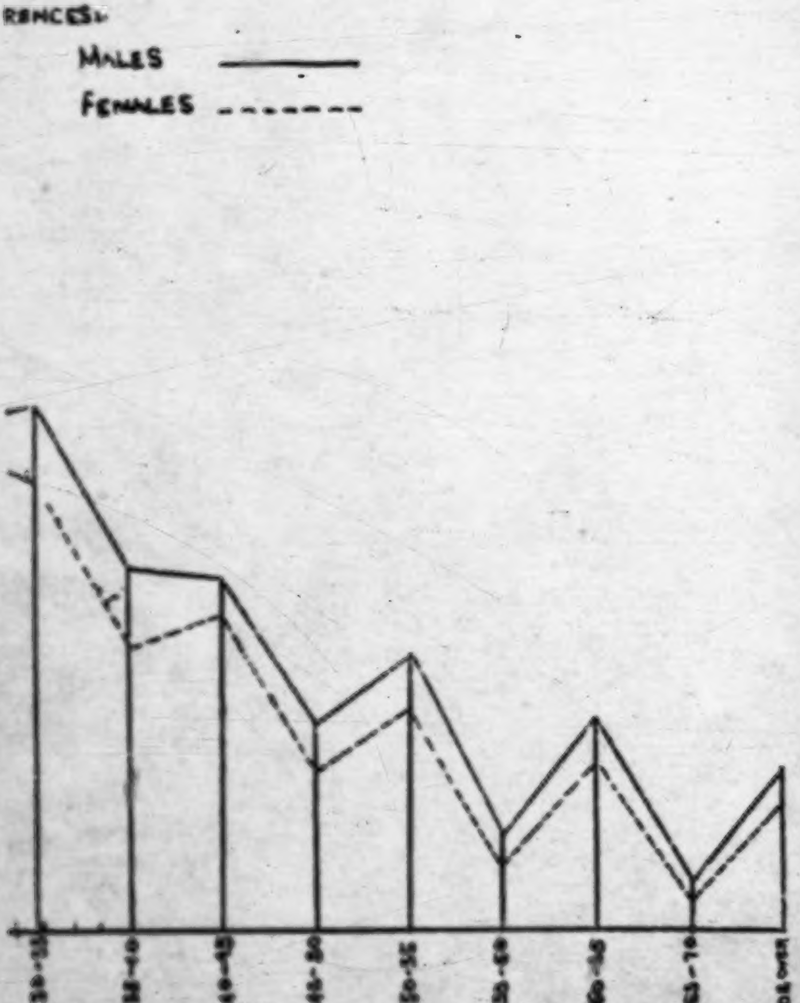
OWING ACTUAL NUMBER
MALES RETURN BY QUINQUENNIAL
CENSUS 1921



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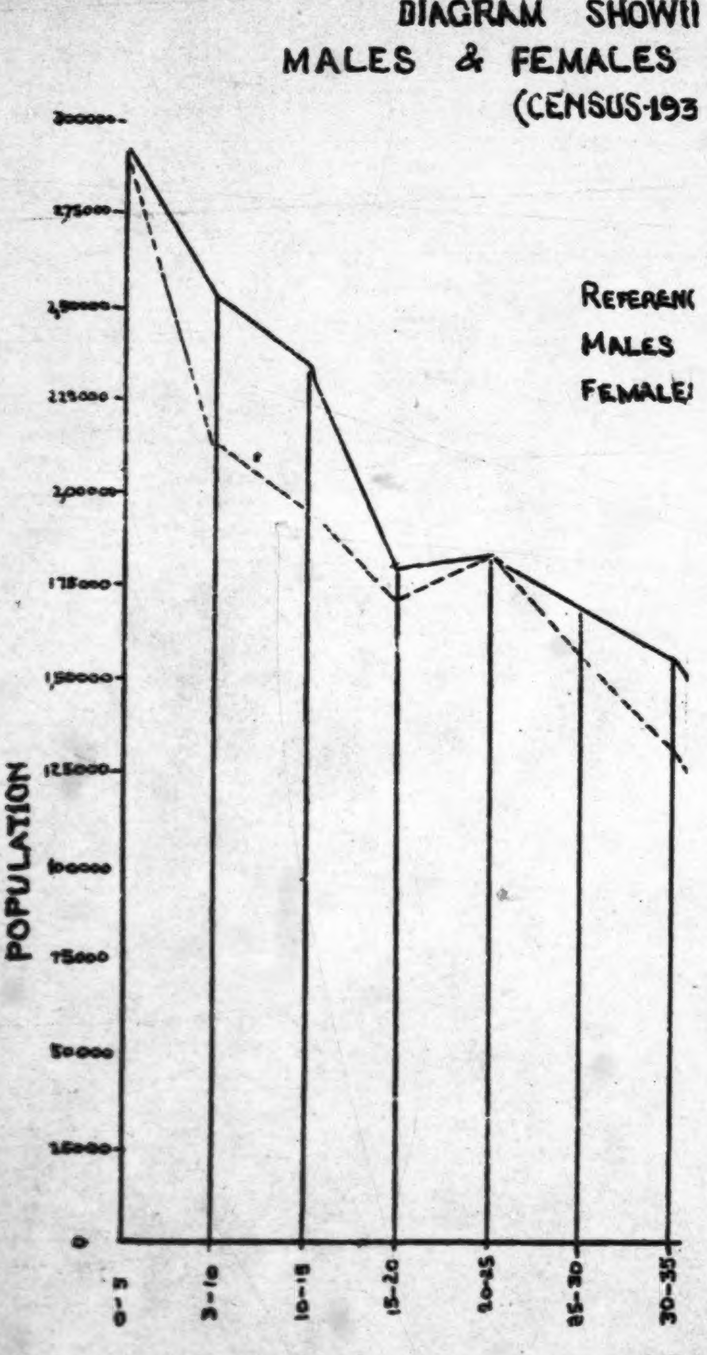
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MALES & FEMALES
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REFERENC
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FEMALE
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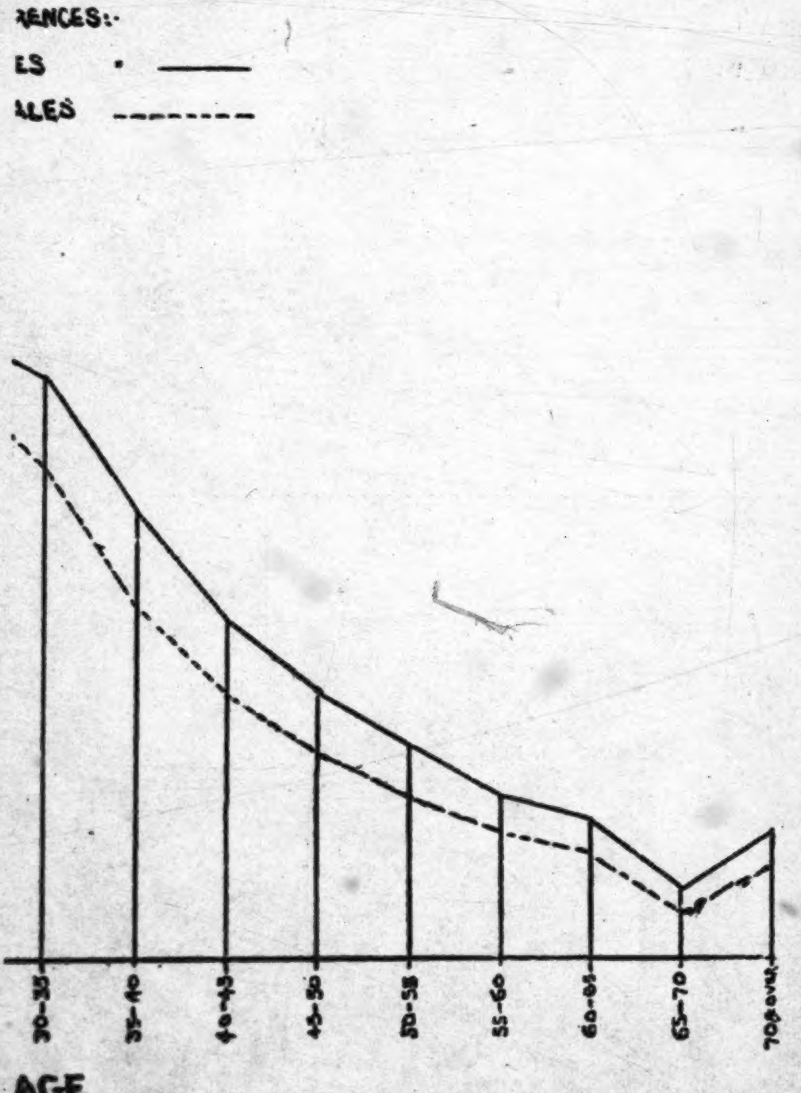
[2 136: 81]

WING ACTUAL NUMBER
.S RETURN BY QUINQUENNIAL GROUPS
*/162 1931)



[a-136: B2]

x162 of females than other divisions, but the existence of only 842 females per 1,000 males shows that the severity of climate is a strong factor acting adversely on the growth of the female content of the population. In the first place there is large number of male births than females and the climate being cold there are greater dangers from chills and exposures to young children and old persons of delicate constitutions. Since greater regard and preferential care of the male children secures immediate medical relief from * them, the absence of such regard in the case of females exposes them to greater risks.

x162 847 **127. Causes of Deficiency of Sex-ratio.**—(*1*) *Female Infanticide.*—The custom of female infanticide which has its origin in the prohibitive expense of marrying daughters in high caste Hindus used to be common in the Duggar country especially among the Rajputs which accounts for the great dearth of females in that community, there being 754 females to 1,000 males. It cannot be said with certainty that the practice has altogether vanished although there can be no denial of its being considerably on the wane. The measures taken during this decade under the inspiration of His Highness the Maharaja Bahadur who has created a special trust (Dhandevi Memorial Fund) for the marriage of Rajput girls and also announced that for each female child born to a Rajput the father will get an acre of land, the custom may be said to be fast vanishing. The happy results of these measures have already begun to show themselves as at the current Census the female proportion of Rajputs has risen from 729 to 754.

x162 854 (*2*) *Neglect of Female Children.*—The neglect of female children exhibits itself in two different shapes—deliberate and unconscious. If the neglect of parents is intended to bring about the death of the female infant it amounts to infanticide but if on the other hand the neglect is not deliberate but due partly to habit and partly to greater regard for the sons who are better looked after than the daughters it is unconscious neglect. The cases of deliberate neglect are getting fewer and fewer with the advancement of civilization while unconscious neglect is still in vogue. This naturally takes place more among the poor whose slender means and little education do not allow them to maintain equality between children of both sexes. As already shown above this kind of neglect will be found more in Kashmir where exposures and chills to infant daughters are not attended to so promptly as in the case of sons, slightest trouble to whom summons immediate medical assistance. In the Jammu Province also the unconscious neglect is common but the climate being milder the children can carry through the mild winter even with poor clothing and chances of exposure are not so great as in Kashmir.

165 582 (*3*) *Early Marriage.*—The practice of early marriage creating child wives and even mothers aged 11 or 12 years is responsible for greater mortality of females on account of too early conception. With the passing of the Regulation preventing marriage of girls under 14 and boys under 18 the practice may be said to have received its death blow and other conditions being favourable we should expect a better proportion of females at the next Census. The practice which was so common in the Duggar has given a serious set-back to the growth of Hindu population of the State which during the last forty years has shown a very unsatisfactory increase.

x162 [165] (*4*) *Deaths due to Child-births.*—It is a well-known fact that many deaths of females in India take place at the time of child-birth which is due to the unskilful midwifery and septicaeima.

[606] (*5*) *Hard treatment to Women.*—The young wives are generally subjected to hard treatment at the hands of the mother-in-law while the young widows are regarded as a curse in Hindu families.

[562] (*6*) *Hard Work.*—Over work or work under harder conditions coupled with the usual trouble of looking after the family, cooking the meals and doing several other things under unsanitary conditions within the four walls of the house also tells upon the health of women. The *Purdah* system further affects their health adversely.

*[Errata: read "for"; cf. errata sheet, p. 329,

†162 To the above general causes which tend to cut down the number of females in India may be added some special factors which affect the sex-ratio.

[167] (*a*) ***Migration.***—Emigration affects the sex-ratio of the locality concerned by removing the able-bodied male population and causes an increase in the proportion of females, while immigration into a country on the other hand would go to swell the proportion of males in it.

[164] (*b*) *Diseases.*—Certain diseases show special selection for the sexes. Plague and Influenza are reported to select adversely against females while famines claim more victims among the male population as the females are reported to exhibit greater resistance to them.

(*c*) Then there are factors of climate, race and occupation which seem to affect the sex-ratio at birth.

(*d*) Another cause of the greater deficiency of females in this State may be traced in the history of this country as we shall presently attempt to show to the reader. The political vicissitudes as evidenced by the general disintegration and disorder prevalent in this country before its consolidation by Maharaja Gulab Singh could also have played some part in affecting the sex proportions.

It is an accepted fact that since the twelfth century when Khan Dalacha, the Tartar invaded Kashmir various dynasties have held sway over this beautiful country. Ratan Shah of Tibet and Shah Mirza of Swat having ruled during the middle of the fourteenth century were followed by the indigenous kings of the Chak tribe who ruled it (1553-1585) till it passed into the hands of the foreigners the Mughals (1586-1751), the Afghans (1751-1818) and the Sikhs (1819-1845).

The conquest of this country secluded by mountain walls and having no suitable communication[1] must have proved a tedious task for the foreign invaders who could only venture on such expedition with mighty preparation and large armies. With each invasion the male population of the country will naturally have received an influx and consequently the proportion of women would have experienced a fall at each such occasion. It is also likely that during the closing days of the last Hindu rule over this land the ruling race seeing the chances of defeat might have sent off their families out of the valley or put them to the sword according to the old Rajput custom of *Jauhar*.

It is therefore one of the plausible explanations that a series of such invasions might on the one hand have considerably increased the male content of the population while on the other hand this very cause might have contributed to the depletion of the female sex, through migration or actual cutting down of their numbers.

Although according to the natural law the balance of sexes should have been restored but seeing that in India during the last fifty years the sex-ratio has instead of equalization actually gone low from 954 in 1881 to 940 in 1931, it can be assumed that other factors are too potent to allow this law to neutralize the long-standing deficiency.

The above considerations also apply to the Jammu Province where before the consolidation of the Dogra country by the late Maharaja Gulab Singh, the founder of the State, the hill principalities were in perpetual conflict with each other and their number was not less than 22 as is evidenced by the famous Dogra couplet which is sung to this day by the bards of Duggar.

"Bais Raj Pahar De

Bich Jammu Sardar"

"Amidst the twenty-two principalities of the hills Jammu stands supreme".

[1] [Errata: read "communications"; cf. errata sheet, p. 329, category III -- Analyst]

These frequent wars and intensive disputes might have appreciably reduced the female constitution of the population which it has not been possible to recoup. 162x

128. Comparison with other Provinces and States.—The following table gives the proportion of females per 1,000 males for the principal Provinces and States of India as shown at the 1931 Census.

Province or State.	1931 Census.	1921 Census.	Variation.
1	2	3	4
India .. .. — — —	940	945	—5
1. U. P. .. .. — — —	902	909	—7
2. Burma — .. — — —	958	955	+3
3. Bombay .. .. .. — —	901	919	—18
4. Bengal .. — — — —	924	932	—8
5. Madras — — — — —	1,025	1,028	—3
6. Central Provinces — — — —	998	1,002	—4
7. Behar and Orrisa .. — — ..	1,005	1,032	—27
8. Punjab .. .. .. — —	831	828	+3
9. N. W. F. Province .. — — —	864	830	+34
10. Baluchistan — — — —	717	731	—14
11. Gwalior State — — — —	887	880	+7
12. Hyderabad State	959	966	—7
13. Baroda State .. .. — ..	943	933	+10
14. Mysore .. .. .. — ..	955	962	—7
15. Jammu and Kashmir State	881	890	—9

The general dearth of females in all the chief Provinces and States of India with the exception of Bihar and Orrisa and Madras proves the characteristic preponderance of males in the Indian population. Out of 10 Provinces and 5 States shown in the table only 2 provinces, show a slight preponderance of females while the rest disclose a deficiency which in the case of the Punjab, N. W. F. P., Gwalior State and the Jammu and Kashmir ranges between 830 and 890 females per 1,000 males whereas Baluchistan stands last with a proportion of only 717. In the case of the remaining 8 units the deficiency of females no doubt exists but the proportion is above 900 ranging from 901 in Bombay and reaching as high as 998 in Central Provinces. The causes of this general deficiency of females in India have already been discussed in the preceding paragraphs and we may now examine the variation in this proportion as shown at this Census. In view of the fact that the proportion of females has fallen for the whole of India from 945 to 940 the fall of 9 in the State proportion should not cause any anxiety since it only means that factors responsible for reducing the female element throughout India have been in operation here also. A glance at the variation column shows that of the eight Governor's Provinces in Inida six (U. P., Bombay, Bengal, Madras, C. P., Bihar and Orrisa) have registered a minus variation i. e., their female proportion instead of improving has gone further down, while on the other hand only two provinces namely Burma and Punjab show a nominal rise in female proportion by three per 1,000 males. Among the States, Mysore, Hyderabad and Jammu and Kashmir have all gone down whereas Baroda and Gwalior have recorded an increase of 10 and 7.

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129. Sex Proportions by Religions.—The subjoined table extracted from the Subsidiary Table II shows the variation in the sex-ratios for the different

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religions at this as well as¹the previous Censuses and it is easily seen that of all the religions the Sikhs have scored the highest improvement in their female proportion both since 1901 as well as during the last decade.

Religion (all ages).	Number of females per thousand males at the Census of					
	1901.	1911.	1921.	1931.	Variation since 1901.	Variation since 1921.
1. Sikh ..	[illegible]	[illegible]	801	823	+122	+22
2. Hindu ..	[illegible]	[illegible]	872	873	+ 25	+ 1
3. Budhist ..	991	[illegible]	1,000	1,008	+ 17	+ 8
4. Muslim ..	892	[illegible]	894	882	− 10	−12
All Religions ..	884	887	890	881	− 3	− 9

The increase of their females by 122 per 1,000 males during the last thirty years and by 22 during the outgoing decade is a sure testimony of the abnormal increase of the Sikhs. The large increase of 28·2 per cent. in the Sikh population during this decade is also due to the special instructions issued by the Census Commissioner for India under which the terms Hindu and Sikh were declared as mutually exclusive and a Sikh was given the option of getting himself recorded either as a Hindu or as a Sikh, but he could not get himself entered as both. This inflated the number of Sikhs by withdrawal from the Hindus of Sahaj Dhari and Brahman Sikhs who used to be entered under Hindus as Sanatani Sikhs. The smaller percentage increase of Hindus during the decade under report (6·06 per cent. Hindus against 28·2 per cent. Sikhs) is also in part ascribable to the above reason and in part to the fact that the Hindus who generally predominate in towns where want of free air and outdoor active life renders the females more liable to disease and increased mortality. The Budhists who possess almost equal proportion of the sexes having during the past Censuses been declaring a regular improvement in the sex-ratio though at a slow speed as is revealed by the rise of female proportion from 991 to 1,008 *i. e.*, by 17 in 3 decades and by 8 in the outgoing decade. The high proportion of the females amongst the Budhists has already been explained in previous reports and suffice it to say that the higher female birth-rate brings into the world more children of that sex and the equal treatment of female children with male children keeps the proportions not only in tact in higher age-groups but also increases it. Greater attention is bestowed on the female children in order to enable the family to offer a chomo (female monk) to the local monastery or Gonpa. Thirdly the outdoor agricultural life of the females makes them hardy and prolongs their life which keeps in tact the increased feminine proportion in the old-age groups of the population. Above all the Budhist custom of polyandry also acts adversely against males although the manner of its operation is not quite intelligible. Last of all come the Muslims who have lost by 12 per 1,000 males during this decade although their population has in this period increased by 10·5 per cent. Their loss has been responsible for giving a minus variation for the entire State. A glance at the figures against the age-group 0-5 and 5-10 will show that the females are less at birth (989) and the sex-ratio further deteriorates to 983 in 0-5 period and to 847 in group 5-10 and 828 in group 10-15 which shows that deficiency at birth is not only maintained but is at the same time seriously aggravated during infancy childhood and early age-periods thus showing that the factors of deliberate or unconscious neglect of female children and early marriage have certainly been at work.

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130. Proportion of Sexes by Castes.—Among the Hindus the Brahmans display the highest proportion of 952 per mille of males and are followed next by Chamars (901), Megh (890), Rajput (814), Khatri (827), Kashmiri Pandit (799) and Arora (752). Although the Brahmans do not possess the highest female birth-rate amongst the Hindus as is shown by the 0-6 age-group of Subsidiary Table IV wherein Meghs, Chamars and even Kashmiri Pandits and Khatris beat

¹[Errata: cf. category III, p. 329 for corrections--Analyst]

their proportion yet their aggregate proportion for all ages is the best which is due 162x
to the fact that in subsequent age-groups they not only maintain the sex-ratio of their entire group but substantially increase female proportion to 1,114 in group (14-16), 1059 in 17-23. They stand the highest in age-groups 7-13, 17-23, 24-43 and 44 and over while in group 14-16 they are excelled by the Chamars. The broad reason for this satisfactory proportion is that the community being largely agriculturist the females dwell in rural areas, the active agricultural and open air life of which is conducive to better health and comparatively less mortality of females than in other castes like the Kashmiri Pandits and Khatris who are predominantly town-dwellers amidst congested surroundings. The religious objection against infanticide also keeps the proportion of females children comparatively higher. The Meghs and Chamars who also work on fields either as peasant proprietors or mostly as tenants and field labourers also show similar results. The Rajputs continue to occupy the last place in respect to sex-ratio and it is hoped that with the introduction of measures against female infanticide in this community the proportion will naturally improve at future Censuses. Not only is there a defect in the age-group 0-6 but this is aggravated in 7-13 which indicates the existence of the factor of neglect of female children and partially the reticence against disclosure of the particulars about girls approaching marriageable ages.

Shifting our analysis towards the Muslims it is apparent that the Balti tops the list with 1,033 females and is closely followed by Shin (984), Brokpa (958), Jat (930), Sayed (921), Rajput (919), Bafinda (916)while Kashmiri Muslims have only 851. The Balti continues to show a fair excess of females over males at this Census as at the last and we cannot discard the figure as unreal. Although a large share of this excess is attributable to emigration of good portion of Balti males at the time of Census yet we cannot help subscribing to the view that there is a great excess in female birth-rate as is evidenced by the proportion of 1,020 female children between 0-6 to 1,000 males in the same age-period. The healthy and active life of the Brokpas who mostly constitute the pastoral population of the Frontier and the Shins who are a primitive tribe is responsible for better proportion of the females. The proportion of 1,037 given by the Muslim Rajputs at the 1921 Census which then appeared unreliable has been proved to be so by the figures of this Census which gives a record of 919 only. The Jat, Bafinda and Sayed also give fairly satisfactory proportions while the Kashmiri Muslims are in defect for causes already detailed in the penultimate paragraph.

131. **Influence of Social Conditions and Local Customs.**[1]—The decade has 178
witnessed remarkable improvement in the social customs of various communities
due to the spread of education and civilisation. The system of early marriage [582]
which was so common in both the provinces and especially amongst the Hindus
who literally followed the injunctions of their scriptures in celebrating child
marriages has now become a thing of the past—thanks to the Ruler of the State
who out of solicitude for his subjects laid statutory prohibition upon this harmful
system and drove out of his realms this most injurious social custom. Although [587]
the Arya Samaj and some advanced people even among the orthodox Hindus
have made strenuous efforts to popularise widow remarriage yet their efforts
have not yet produced the desired beneficent results and the instances of widow
marriage amongst the State Hindus are few and far between. The *Purdah* [562]
system has during the decade lost much of its intensity. The rural and labouring
classes observe very little *Purdah* while the people of the middle classes are now
giving greater freedom to their women-folk. The progress amidst the higher
circles has been greater and it is now become a fashion for the well-to-do to take
their wives with them to the Cinemas or for outing of which the Sundays of the
Nishat and Shalamar gardens of Srinagar and the flocking of people every evening to pass summer evenings on the Jammu canal are living instances. A good
deal of social reform has taken place amongst the Kashmiri Pandits whose women
have discarded the loose and untidy dress of centuries and are seen in up-to-date [177]
Indian Saries. The return of scholars of various communities after training in the
foreign countries has imported far more advanced and liberal ideas the permeation
of which in their respective communities is everyday liberalising the atmosphere.

[1] [Errata: see category 116, p. 329 for corrections -- Analyst]

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132. Summary of Conclusions.—Hereunder we may sum up some of the main conclusions drawn in the body of the chapter with regard to the sex proportions:—

(1) There is a general deficiency of females in the State.

(2) The proportion of females is the highest in the Frontier Districts and lowest in the Kashmir Province, while in the Jammu Province it is higher in the Outer Hills than in the Semi-mountainous and Sub-montane Tract.

(3) The proportion is higher in the early age-periods and falls considerably between 10-15 and the decline continues in old age.

(4) The Budhists and the Baltis represent the highest while the Rajputs and Kashmiri Pandits the lowest proportion of females per mille of males.

(5) The rural population returns a higher proportion than the urban.

SUBSIDIARY TABLE I.

GENERAL PROPORTION OF THE SEXES BY NATURAL DIVISIONS.

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District and Natural Division.	Number of females to 1,000 males.									
	1931.		1921.		1911.		1901.		1891.	
	Actual population.	Natural population.	Actual population.	Natural population.	Actual population.	Natural population.	Actual population.	Natural population.	Actual population.	Natural population.
1	2	3	4	5	6	7	8	9	10	11
Kashmir State ..	881	889	890	883	887	881	884	896	881	878
I. *The Sub-montane and Semi-Mountainous Tract* ..	*864*	....	*884*	....	*846*	*818*	....	....	....	....
Jammu District ..	835	....	883	803	806	882	....	....	....	....
Kathua (Jasmergarh and Kathua tahsils only) ..	837	....	827	849	830	776	....	....	....	....
Mirpur District (Mirpur and Bhimber tahsils only) ..	836	....	901	882	913	891	....	....	....	....
II. *The Outer Hills* ..	*905*	....	*925*	....	*916*	*920*	....	....	....	....
Kathua District (Basohli tahsil only) ..	941	....	931	....	911	945	....	....	....	....
Mirpur District (Kotli tahsil only).	888	....	965	....	238	923	....	....	....	....
Udhampur District (including Bhadarwah) ..	902	....	896	900	894	900	....	....	....	....
Reasi District ..	895	....	894	887	887	903	....	....	....	....
Poonch Jagir ..	930	....	940	927	926	925	895	908	882	....
Chenani ..	942	....	....	....	....	....	....	....	....	....
Jammu Province ..	887	....	908	882	887	880	883	862	869	....
III. *The Jhelum Valley (Kashmir Province)* ..	*842*	....	*857*	*856*	*872*	*870*	*876*	*896*	*889*	....
Kashmir North ..	857	....	843	884	884	....	877	....	....	....
Kashmir South ..	842	....	846	849	864	865	....	....	....	....
Muzaffarabad District ..	881	....	889	848	871	881	884	920	898	....
IV. *The Indus Valley (Frontier Districts)*	*949*	....	*986*	*989*	*972*	*972*	*833*	*956*	*927*	....
Ladakh District ..	1,000	....	1,011	1,013	1,002	1,005	....	....	....	....
Gilgit ..	778	....	906	898	889	906	....	....	....	....
Frontier Illaqas ..	882	....	874	874	....	....	....	....	....	....

Notes.—The natural population except that of Kashmir State is not ascertainable separately as details of emigrants have only been supplied by the Provincial Superintendents for the whole State and not by districts.

2. Number of females to 1,000 males has been worked out on proportionate figures.

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SUBSIDIARY TABLE II.

NUMBER OF FEMALES PER 1,000 MALES AT DIFFERENT AGE-PERIODS BY RELIGIONS AT EACH OF THE LAST THREE CENSUSES.

Age.	All Religions.				Hindu.				Muslim.			
	1901	1911	1921	1931	1901	1911	1921	1931	1901	1911	1921	1931
1	2	3	4	5	6	7	8	9	10	11	12	13
0—1 ..	988	980	975	982	987	966	971	987	1,000	985	974	989
1—2 ..	994	955	973	995	980	945	810	997	969	988	987	979
2—3 ..	1,005	983	1,001	995	1,029	984	991	983	1,008	979	1,066	996
3—4 ..	1,033	986	983	986	1,037	982	1,062	996	1,031	985	998	979
4—5 ..	981	952	970	985	1,033	963	977	1,083	947	948	965	986
Total 0—5 ..	*983*	*974*	*980*	*983*	*978*	*970*	*984*	*1,019*	*984*	*974*	*979*	*983*
5—10 ..	916	928	913	854	968	973	967	907	909	917	900	847
10—15 ..	802	806	792	838	726	761	779	860	833	819	794	838
15—20 ..	967	868	921	961	860	886	918	944	872	894	921	984
20—25 ..	1,028	1,018	1,066	995	980	917	969	948	1,061	1,080	1,124	1,007
25—30 ..	947	945	966	929	890	874	882	882	986	972	1,018	948
Total 0—30 ..	*1,013*	*924*	*925*	*924*	*880*	*895*	*918*	*919*	*929*	*921*	*930*	*933*
30—40 ..	835	849	828	816	796	809	819	807	836	863	839	823
40—50 ..	847	856	853	780	798	819	810	775	866	866	885	782
50—60 ..	787	769	751	762	748	749	736	741	771	773	742	1,042
60 and over ..	834	733	767	750	943	733	816	1,063	761	730	738	726
Total 30 and over ..	*832*	*816*	*807*	*790*	*813*	*790*	*804*	*788*	*828*	*833*	*806*	*790*
Total all ages (Actual population) ..	*884*	*887*	*890*	*881*	*858*	*853*	*872*	*873*	*892*	*896*	*894*	*888*
Total all ages (Natural population) ..	*888*	*881*	*896*	*627*	..	..	..	..	..	..	..	..

Age.	Sikh.				Buddhist.			
	1901	1911	1921	1931	1901	1911	1921	1931
1	14	15	16	17	18	19	20	21
0—1 ..	1,063	854	916	958	1,034	1,100	1,046	978
1—2 ..	875	904	927	1,065	1,242	1,238	1,043	1,000
2—3 ..	867	1,030	895	1,002	1,043	1,156	1,101	1,169
3—4 ..	838	1,027	1,082	958	1 026	1,074	1,086	1,162
4—5 ..	918	930	1,106	1,038	1,033	1,157	1,187	1,073
Total 0—5 ..	*944*	*932*	*982*	*986*	*1,040*	*1,130*	*1,075*	*1,072*
5—10 ..	821	997	912	780	980	992	1,080	1,006
10—15 ..	762	773	782	843	988	979	969	1,022
15—20 ..	890	836	1,164	1,164	934	990	825	1,039
20—25 ..	872	1,032	1,038	1,800	1,018	1,000	1,083	1,036
25—30 ..	863	980	922	1,001	915	951	1,147	1,004
Total 0—30 ..	*833*	*895*	*946*	*970*	*978*	*1,016*	*1,011*	*1,029*
30—40 ..	770	819	833	830	813	961	875	976
40—50 ..	754	807	880	771	923	1,011	980	984
50—60 ..	874	887	776	738	1,036	1,011	1,059	1,062
60 and over ..	734	673	706	748	1,412	974	1,418	985
Total 30 and over ..	*761*	*769*	*812*	*750*	*1,018*	*981*	*988*	*889*
Total all ages (Actual population) ..	*801*	*832*	*901*	*923*	*981*	*999*	*1,000*	*1,008*
Total all ages (Natural population) ..	....	....	....	....	....	....	....	....

NOTE.—1. The proportions at the different age-periods are based on the figures for the actual population.

2. Figures for numerically important religions have only been given.

3. Variations by religions in the proportions for natural population have not been worked out for want of details of emigrants by religions from the Provincial Superintendents and Census Commissioners of other States.

4. Number of females to 1,000 males has been worked out on proportional figures of population.

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SUBSIDIARY TABLE III.

NUMBER OF FEMALES PER 1,000 MALES AT DIFFERENT AGE-PERIODS BY RELIGION AND NATURAL DIVISION (1931 CENSUS).

Age.	I.—The Sub-montane and Semi-mountainous Tract.					II.—The Outer Hills.					Jammu Province.		
	All Religions.	Hindu.	Muslim.	Sikh.	Budhist.	All Religions.	Hindu.	Muslim.	Sikh.	Budhist.	All Religions.	Hindu.	Muslim.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
0—1 ..	962	970	972	781	..	1,011	993	1,016	1,122	625	999	992	1,006
1—2 ..	984	987	1,022	1,080	–	968	983	944	1,013	1,000	1,003	997	1,008
2—3 ..	1,009	1,012	1,014	852	–	994	1,009	966	912	1,200	1,001	983	1,009
3—4 ..	1,026	1,063	1,017	845	–	978	1,042	952	972	1,400	994	1,005	990
4—5 ..	978	980	970	842	–	984	1,019	963	1,027	1,000	1,001	1,084	960
Total 0—5 ..	*986*	*994*	*993*	*852*	–	*985*	*1,007*	*976*	*1,013*	*1,000*	*1,000*	*1,011*	*996*
5—10 ..	898	914	904	827	..	964	883	897	954	900	862	865	936
10—15 ..	778	784	799	787	..	822	821	819	793	1,000	842	866	832
15—20 ..	983	872	1,000	822	..	1,007	1,069	984	1,082	1,000	983	961	980
20—25 ..	1,034	952	1,126	1,042	–	1,184	1,123	1,226	999	1,333	1,018	982	1,037
25—30 ..	940	845	1,042	1,123	–	1,063	963	1,110	1,014	1,037	948	896	977
Total 0—30 ..	*932*	*883*	*948*	*915*	..	*966*	*979*	*963*	*962*	*1,059*	*938*	*937*	*937*
30—40 ..	862	813	889	816	..	872	,807	897	853	1,000	845	814	969
40—50 ..	873	795	822	774	..	843	846	837	857	1,120	813	789	826
50—60 ..	786	774	813	759	..	792	742	823	834	941	776	750	801
60 and over ..	778	793	782	723	..	796	638	760	794	667	782	796	771
Total 30 and over ..	*833*	*796*	*872*	*893*	–	*833*	*839*	*842*	*833*	*958*	*816*	*836*	*831*
Total all ages (Actual population) ..	*894*	*849*	*899*	*859*	..	*905*	*913*	*917*	*914*	*1,000*	*897*	*884*	*904*
Total all ages (Natural population) ..	..	..	–	..	–	–	–	..	–	–	–	–	–

Age.	Jammu Province.		III.—The Jhelum Valley (Kashmir Province).					IV.—The Indus Valley (Frontier Districts).				
	Sikh.	Budhist.	All Religions.	Hindu.	Muslim.	Sikh.	Budhist.	All Religions.	Hindu.	Muslim.	Sikh.	Budhist.
1	15	16	17	18	19	20	21	22	23	24	25	26
0—1 ..	966	750	975	936	976	1,000	..	980	545	982	571	979
1—2 ..	1,035	1,000	980	998	980	973	..	1,038	333	1,045	500	1,000
2—3 ..	1,043	1,400	973	981	973	950	..	1,090	1,200	1,081	1,067	1,060
3—4 ..	943	1,400	951	916	954	949	..	1,037	667	1,023	1,313	1,160
4—5 ..	1,030	1,000	931	899	932	1,049	..	988	1,000	979	1,000	1,076
Total 0—5 ..	*990*	*1,067*	*961*	*935*	*967*	*982*	–	*1,025*	*739*	*1,021*	*896*	*1,073*
5—10 ..	834	903	847	837	828	880	..	894	730	881	848	1,007
10—15 ..	963	1,000	825	876	816	841	..	858	620	839	545	1,023
15—20 ..	1,154	1,000	944	744	900	1,077	..	937	81	940	700	1,041
20—25 ..	1,220	1,316	970	770	987	1,109	..	1,021	69	1,045	636	1,024
25—30 ..	1,079	1,037	890	713	917	911	..	909	73	1,027	786	1,005
Total 0—30 ..	*988*	*1,088*	*904*	*833*	*907*	*939*	..	*959*	*149*	*953*	*653*	*1,000*
30—40 ..	834	1,000	770	656	689	830	..	940	58	958	269	976
40—50 ..	773	1,077	871	693	738	793	..	962	50	997	143	985
50—60 ..	735	941	706	747	705	747	..	912	200	894	333	1,'03
60 and over ..	806	667	655	770	643	670	..	915	250	897	....	968
Total 30 and over ..	*797*	*948*	*735*	*765*	*736*	*788*	..	*923*	*62*	*929*	*222*	*981*
Total all ages (Actual population) ..	*927*	*1,004*	*882*	*786*	*856*	*903*	..	*940*	*117*	*945*	*580*	*1,005*
Total all ages (Natural population) ..	..	..	..	..	–	..	..	..	..	....	....	....

NOTES—1. Ratio of females to males for Budhist in the Sub-montane and Semi-mountainous Tract is not worked out, as only 4 males and 5 females have been enumerated in this Natural Division.

2. Ratio for Budhist females has not been calculated, as only 5 males have been enumerated in the whole of the Kashmir Province.

3. Ratio of females to males in the Natural population by religion cannot be worked out for want of similar information from other Provinces and States.

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SUBSIDIARY TABLE IV.

NUMBER OF FEMALES PER 1,000 MALES OF CERTAIN SELECTED CASTES.

Caste.		Number of females per 1,000 males.						
		All ages.	0—6	7—13	14—16	17—23	24—43	44 and over.
1		2	3	4	5	6	7	8
Hindu—								
Arora	..	753	902	890	825	816	811	680
Brahman (excluding Mohyals)	..	962	962	948	1,114	1,059	888	859
Chamars	..	901	1,000	856	1,152	936	831	796
Kashmiri Pandits	..	790	970	941	780	774	703	736
Khatri	..	827	966	878	886	800	765	683
Megh	..	890	1,006	851	1,105	1,004	858	742
Rajputs	..	814	952	798	973	976	742	784
Muslim—								
Arain	..	801	963	740	822	828	776	702
Bafinda	..	916	988	826	897	1,116	855	846
Balti	..	1,033	1,020	934	991	1,082	1,112	1,012
Gujjar	..	856	906	788	827	1,080	845	691
Jat	..	930	991	773	799	1,081	1,004	894
Kashmiri	..	881	953	795	838	967	826	696
Mughal	..	909	1,115	786	881	1,098	848	772
Pathan	..	823	1,005	753	939	941	763	677
Rajput	..	919	982	802	835	1,034	866	837
Sayed	..	921	1,052	796	847	1,049	825	682
Sheikh	..	853	848	818	1,052	847	886	782
Tarkhan	..	891	1,041	842	1,041	1,008	782	803
Shin	..	984	1,144	876	836	1,079	988	917
Yashkun	..	894	1,015	856	858	1,074	869	887
Brokpa	..	958	990	778	1,074	984	1,022	927
Budhist—								
Mongrik	..	1,013	1,057	968	1,049	1,001	1,043	974

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SUBSIDIARY TABLE V.

ACTUAL NUMBER OF BIRTHS AND DEATHS REPORTED FOR EACH SEX DURING THE DECADE 1921-1930.

Units.		Births.		Deaths.	
		Males.	Females.	Males.	Females.
1		2	3	4	5
Jammu Province (excluding Jammu Town)	..	179,446	164,439	132,905	111,422
Jammu City	..	4,087	2,339	4,250	2,904
Poonch Jagir	..	30,237	23,840	33,356	26,001
Chenani Jagir	..	1,250	1,056	1,301	1,301
Kashmir Province (excluding Srinagar city)	..	186,708	171,083	158,288	144,420
Srinagar City	..	22,067	19,336	18,304	17,830
Ladakh District	..	15,932	12,908	12,506	10,620
Gilgit District	..	2,879	2,580	2,663	2,377

NOTES.—Births and deaths statistics for the Political Agency have not been compiled for the decade 1921-1931 as the same are not available.

2. Figures for the previous two decades i. e., 1901-1911 and 1911 to 1921 have not been compiled as births and deaths statistics for the same are not available.

CHAPTER V

(PART B).

SEX AND FERTILITY.

133. Introductory.—In this part will be discussed the results of a special enquiry conducted in conjunction with the current Census under instructions of the Census Commissioner for India, who, in his letter No. 26 Misc., dated the 29th of July, 1930, expressed his desire to collect information as to the rates of fertility and mortality in India. His plan was to restrict this enquiry to specially selected area (*i. e.,* a district in each Province or State) which could be taken as a sample to indicate the average fertility of women with the incidence of mortality prior to reproduction and the results of the enquiry obtained for this sample area would, it was presumed, fairly represent the conditions prevailing in the entire Province or State. It was further suggested that the best way of collecting this information would seem to lie in the recruitment of voluntary services of some social organizations, the Medical Department or the women teachers. The heterogeneous nature of the Natural or Administrative Divisions of the State makes it impossible to single out a sample district which could be called as a standard area representative of the whole State. Not only is there no similarity between the four Natural Divisions but even within these divisions there is hardly any district which truly possesses the characteristics of the province containing it. The vagaries of nature do nowhere display themselves in such magnitude and consequently the plan of a sample area or district was highly unsuited to the purpose in view. For instance the Muzaffarabad district which is included in the Jhelum Valley Division does not share any of its characteristics nor can it by any stretch of imagination be made to represent either the Frontier Districts or the Jammu Province. Ladakh and Gilgit though comprised in the same Natural Division (The Indus Valley) possesses widely divergent characteristics while Ladakh and Jammu have nothing in common whatsoever. Even within the district some tehsils will be found to vary from each other. In view of such discordant features of individual units the scheme of collecting statistics for a sample district and extending its conclusion to the entire State being outside the scope of practical statistics had to be abandoned and in lieu thereof it was decided to have the special schedules of sex enquiry filled up for 5 houses in each Census block to draw a more accurate and faithful picture of the conditions prevailing in the State and to avoid erroneous conclusions. As regards the agency it was considered better to entrust this work to the more responsible Census workers of the grade of supervisors who would gather the information from the husbands of the married females concerned and it was not considered practicable to employ teachresses who could not be available in sufficient numbers to cope with the work of collection of these statistics in the rural areas.

A special schedule for collecting of fertility statistics was drawn up in the following form and necessary data was collected throughout the State by the Census Supervisors who being mostly Government servants were considered to be more responsible for this job.

(1) Serial No. (2) Number of Census block. (3) House number. (4) Religion. (5) Caste. (6) Age of wife. (7) Occupation of husband. (8) Age of husband. (9) Status of family. (10) Period of married life. (11) Sex of first child (whether quick or still born). (12) Number of children born alive. (13) Number of children still surviving. (14) Ages of surviving children. (15) Remarks (if any).

The returns collected had to pass through the copying sorting and compilation stages like the general Census Schedules and consequently involved both labour and expenses before the statistics could be made presentable to the public in the shape of the eleven instructive tables appended to this chapter.

134. Reliability of the Returns.—Since the enquiry was the first of its type in this State every care was taken to proceed with the greatest caution and

2/1 [Errata: cf. category 116, p. 229 for corrections --

x 659 vigilance so as to get through the business without the least possibility of trouble or resistance from the public. The Hidayat (or instructions for filling up the schedule) was worded in very plain terms explaining the beneficent objects of the enquiry and allaying suspicions which generally accompany any novel enquiries more so when the enquiries pertained to the women-folk. Although accuracy and exactness required the putting of the questions direct to the women concerned but as already pointed out the difficulties of selection of a sample area and the dearth of female workers to carry out the investigations throughout the length and breadth of the country constituted strong impediments to obtaining responses direct from the married women. The fear of public opposition and resentment springing from the addressing of such enquiries direct to the women in this backward tract where lack of female education and social restrictions like *Purdah* would have presented serious obstacles in the way of enquiry, was a further consideration which weighed with the Census authorities of the State who deemed it wiser to address the questionnaire to the husband instead of the wife. This elicited prompt responses from the husbands and made the enquiry the least objectionable to any one although humourists were not wanting among the city intelligentia who would put funny questions regarding the exact interpretation of the words 'the period of married life', to the Census workers who would dismiss them with a light smile and passed on to the next house. The returns may be assumed as fairly accurate as the responses from the husbands yielded equally reliable results and we do not think that replies from women themselves would have yielded better data. After rejecting the slips containing doubtful or incomplete entries 15,714 slips were selected for tabulation and in all eleven tables have been compiled and we shall discuss them *seriatim* in the following paragraphs.

163 135. **Table I: Sex of the first-born.**—In this table are presented the statistics of the sex of the first-born child and it will be seen that out of 15,714 cases examined 9,661 mothers brought forth a male child at the first birth while 5,702 mothers delivered a female child at the first birth, the balance of 351 being without any issue. The proportion of females first-born per one 1,000 males first-born comes to 590 for the whole State while in the case of Baroda State whose figures alone are available to us at the time of writing the proportion works to 698, which only proves the greater masculinity at first birth in the case of this State. Further analysis of the statistics by districts shows that femininity at first birth is highest for the Ladakh district (634·6) while it is lowest in the case of the Kathua district (474·6). The districts of Riasi, Srinagar, Baramulla also show a comparatively higher proportion than the Udhampur, Jammu, Muzaffarabad, Gilgit, Poonch and Chenani. The sex of the first-born generally determines the sex of the families and if the first-born is a male it is a fair index of the predominance of males in the majority of the families concerned. Since the table has been prepared for the first time no comparisons can be built at this Census and the detailed examination of the subject has naturally to fall to the share of the succeeding Census.

x/162 136. **Table II: Size constitution of the Families.**—This table shows only the size of the family and has been compiled from completed fertility cases only. The addition of two or three more columns to this table would have given us the sex-constitution of families also and it would be advantageous to provide separate columns for male-children and female-children if the enquiry is pursued at the next Census. The table shows that the size of the family varies from families having no children to families having as large a number as 21 children. It will be seen that families with six children bear the highest proportion (13·3 per cent.) to the total number of families examinated while the percentage falls to less than one after the 12 children families. Of the twenty two categories into which the families have been classed the largest proportion of families is included by the group of families from 4 to 9 children which five categories include 62 per cent. of the total. The first four classes have 22 per cent. of families while the last thirteen classes contain only 15 per cent. all combined.

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165 137. **Table III: Fertility by Occupations.**—Shows the size of the families according to occupations of the husbands and the following small table will

*[Errata: cf. category 116 p. 329 for correc-

naturally help us in understanding the influence of occupation on the size of families as well as on the survival ratios.

Occupation.		Number of families examined.	Average number of children per family.	Proportion of surviving to thousand born.
1. Agriculture	..	12,900	5·9	697·7
2. Industry	..	573	5·3	683·3
3. Transport	..	46	5·5	604
4. Trade	..	802	6·5	642
5. Public force	..	16	6·8	522·9
6. Public Administration	..	130	5·6	647·7
7. Professions and liberal arts	..	280	5·8	589·8
8. Persons living on their income	..	100	5·2	629·4
9. Domestic service	..	80	6·1	633·4
10. Insufficiently described occupations	..	114	6·03	680·2
11. Unproductive and unspecified occupations	..	225	5·6	613·4

The largest average of children per family (6·8) is returned by public force which, however, on the contrary exhibits the lowest survival ratio 522·9 leading to the inference that although on account of physical strength of those connected with Army the number of births is high but on account of the absence of the father the children born are not properly looked after which complains the high mortality. The high average is, in part due to the fact that the number of cases examined is only 16. Agriculture records the highest survival rate (698) and the average of children is also high (5·9) which is probative of the fact that the active outdoor life of both the parents engaged in agriculture yields both high fertility as well as high survival ratio. The number of births is the poorest (5·2) among persons fattening on their incomes without taking substantial share in the worldly activity necessary for the production of wealth though their survival rate is not so bad one due to the monetary means at their disposal for bringing up their children in a good state of health and comfort. The average of births is good for domestic service and insufficiently described occupations; fair for trade, profession and liberal arts; and low for transports, unproductive occupations and public administration. The survival ratio is good under agriculture, insufficiently described occupations, industry, trade and public administration; fair in the case of persons living on their income, domestic service; and poor in the case of transport, unproductive, professions and liberal arts and public force.

138. Table IV: Fertility by Religion and Caste.—The size of families by caste or religion of the families concerned[1] is demonstrated by Table IV in which details for the principal castes of each religion have been given. The table contains lot of useful information for besides supplying the average number of children born per family for each caste it also gives the average proportion of surviving children to thousand born and is consequently helpful in working out the prevalence of infant mortality in the various communities. Since one of the outstanding feature of the Indian Census is a high birth-rate accompanied by a high death-rate especially amongst the children the productive efficiency of the various communities will therefore be more correctly disclosed by the survival ratios of children which this table gives in column 6. Columns 7, 8, 9 and 10 again are full of further important data bearing on the subject for an analysis of these figures by working out further percentages will show the connection which the age of the wife at marriage bears to the production of children as well as the survival ratios. With this prefatory observation regarding the multifarious utilities of this table we proceed to discuss some of the important results springing from the analysis of these statistics.

[1] [Errata: cf. category 116, p. 329 for corrections--
Analyst]

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The average number of children born per family comes to 5·7 for the entire State which compares quite favourably with 5·69 of Baroda State whose statistics should be very reliable on account of this enquiry having been held there for the second time. Proportion of children surviving to thousand born in the State is higher (*i.e.* 682·6) than 604 of Baroda which shows that survival rate here is comparatively favourable than in Baroda although the variation per cent. of population in two States is greater in the case of Baroda 14·9 against 9·8 of this State. This apparent inconsistency is easily explained by a consideration of the figures of migration. The Baroda State has an excess of 127,631 immigrants over the total emigrants which consequently swelled up the increase per cent. of population of that State while we had an excess of 30,252 emigrants over immigrants. This is sufficiently probative of the fact that there the survival rate per thousand as disclosed at the special enquiry is fairly reliable. Now extending the comparisons to different religions it is clear that the highest average of births per family is shown by the Jains (7·3) after whom come the Sikhs with 6·4 average births per family, the Muslims and the Hindus following with their respective averages of 5·8 and 5·7. The Budhists possess only an average of 3·9 births per family. In the survival rate however the Budhists lead all others with a proportion of 813·4 surviving children per thousand born while the Muslims, Hindus, Sikhs, Indian Christian and Jains follow in descending order with survival averages of 680·4, 674·1, 673·3, 617·6 and 545·5 respectively. A glaring contrast is presented by the Jains who stand highest in the total number of births per family but sink down to the bottom in the survival proportions. An opposite contrast is presented by the Budhists who stand the lowest in average births per family but capture the topmost position in the survival ratios. The figures of Jains having been worked out for 3 families only should, however, be accepted with great reserve as the results worked out on examination of so few cases cannot make an approach to accuracy. Extending our examination to the castes it is seen that after ignoring the figures for Saryaras and Charas f which are abnormal being based upon the examination of only a few families the Tarkhan has the highest average of children per family and is followed by Jhiwar and Jat (6·7), Kashmiri Pandit (6·3), Chamar (6·1), Brahman (5·9), Khatri (5·8), the Rajputs and Lohar bring up the rear with (5·0). The proportion of surviving children to thousand born is the highest among the Hajjams (750) and lowest (583) for the Tharkhans. Amongst the Muslim castes the Arain has the highest average of children per family (6·4) while Balti represents the other extreme with the lowest average of (5·0). The Kashmiri Muslim (6·1), Gujjar (6·0), Pathan (5·8), Shias (5·8), Sheikh (5·7) have also fair averages. As regards the surviving children the Muslim Rajputs show the highest proportion (718) and Shias (712), Gujjar (709), Pathan (697), Bafinda (696), Brukpa (690) also possess higher proportions while the Balti stands the lowest in this respect. The figure for others contains various castes which should have gone under the Hindus, the only caste included under the head tribal religion being Sansia, in whose case only two families have been examined and it is not wise to discuss results accruing from such deficient data.

To represent the connection of the ages of the wife at marriage the marginal statement will be of material help both in showing the relative proportion of marriages in different age-groups in various religions as also on the average children per family and the proportion of surviving children. A look at the table shows that Hindus possess the largest percentage (19·8) of families with wife married at the age of 13 to 14 years, next come Muslims with (12·8 per cent.) and Sikhs with (11·7 per cent.) the Budhists showing only

Total number of families.	Proportion per 100 of families with wife married at				Average number of children born per family	Proportion of surviving children per 1,000 born
	13—14	15—19	20—29	30 and over		
Hindus ... [illegible]	19·8	[illegible]	[illegible]	[illegible]	5·7	674·1
Muslims ... [illegible]	12·8	[illegible]	[illegible]	[illegible]	5·8	680·4
Sikhs ... [illegible]	11·7	[illegible]	[illegible]	[illegible]	6·4	673·3
Budhists ... [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	3·9	813·4
All Religions [illegible]	[illegible]	[illegible]	[illegible]	[illegible]	5·7	682·6

f [[Errata: read "Chuhras"; cf. errata sheet,
[illegible]

3·1 per cent. of married wives at this young age. In the next group 15-19 the 163
Sikhs lead with a percentage of 61·3 and are closely followed by the Hindus (56 per cent.) the Muslims and Bodhists percentages being 48·9 and 35·9 165
respectively. Combining these two groups we find from the slips examined that out of 100 married females 76 per cent. marriages of Hindu females take place before the age of 20 and only 24 per cent. or less than ¼ are celebrated after the 19th year. Amongst the Muslims, however, 62 per cent. marriages take place before the twentieth year of the wife while among the Budhists only 39 per cent. are celebrated before 20, the largest marriages taking place at ages between 20 and 30. Budhists have the highest percentage (46·9) in the group 20-30 and Hindus stand the lowest (17·6). In the group 30 and over again the Budhists occupy the supreme place and Muslims also contribute a proportion of 7·6, the Sikhs' share being the lowest (3·1).

To find some relation between the survival rate and the age of wife at marriage the figures of Budhist would seem to suggest a conclusion that the higher the age of the wife at marriage the greater will be the proportion of the surviving children to the total children born and the average number of children per family would also seem to be influenced by the higher proportion of marriages between 15-19. The Sikhs who marry 61·3 per cent. of their females between the ages of 15 and 19 have the highest number of children as also a survival rate at par with the Hindus. 15-19 would seem to be the most favourable age for marriage of girls and the results of the Regulation prohibiting marriage of girls below 14 years indirectly confirms the fitness of the 15th year for marriage of girls here and the results of this healthy reform will be abundantly clear by the next Census.

139. Table V: Age of Wife at Marriage and Fertility.—In conjunction with this the statistics of Table V can also be studied which shows that although the ages of 13 and 14 years for wife at marriage yield a high average both of children born (6·3) and surviving (4·2) yet the errors attendant on the age-returns must have influenced the returns since all people are not expected to know the ages of females so accurately. Moreover, the number of families in the 13 years and 14 years age-groups is comparatively small as the figures represent only one year age-group while 15-19 years is a 4 year age-group and has more families. If 15 to 19 group had been split up into 4 groups of one year period each it can be said with some certainty that the 15 and 16 years ages will surely show better averages for the surviving children if not in the total number of children born although a corresponding reduction might have been evinced by the 18 years and 19 years wives. The averages for 15-19 are 6 for total children and 4·07 for surviving children and these have been worked out for the highest number of families namely 6,189 and consequently the slight advantage shown by the 13 and 14 years is only trivial and imaginary as the separate figures for 15 years and 16 years wives would have shown. The averages regarding births fall as the ages of wives rise higher than 20 which only shows that with increase in the ages of married wives the rate of fertility decreases as is shown by column 4. Analysis by individual years debars us from hazarding conclusions as to the extent to which postponement of marriage lowers fertility and the survival ratio.

140. Table VI: Ages of Parents at Marriage and Fertility.—Shows the correlation of ages of parents at marriage and its detailed analysis should give the ideal combination of the ages of husband and wife under which the best results might be obtained. Since the enquiry is only in its inception the work can better be left to the future Census for detailed comparative analysis. For our purpose it should suffice to say that having already shown ourselves in favour of the age-group 15-19 as the marriage period for females, we need only see which group (whether 13-19 or 20-29) would provide the best husbands. The wives aged 15-19 remaining constant we find that with husbands belonging to 13-19 group out of every 100 children born 70 survive while if the husbands belong to the category 20-29 the surviving children form only 67 per cent. of the total. This, however, is not sufficient material for placing the ideal age of husbands in the group 13-19 simply because it shows 3 per cent. improvement in the survival rate as compared to 20-29 group, as here also errors do creep into the calculations by the comparison of unequal age-groups and taking into account

163 165 an unequal number of families in different groups. Had the table shown details year by year or by equal age-periods we would have been more sure of our ground. Instead of having the group 20-29 it would have been better to have Quinquennial age-groups 20-25, 25-30 and so on, as then it would have been possible for us to see whether 20-25 would not be more suitable age for husbands than 13-19. The old Shastric period of Brahmacharya also points to the suitability of the 25th year when the marriages of men were generally celebrated after they had completed their studentships. We should not, however, be over-enthusiastic in building conclusions just now on insufficient materials which should be tested by subsequent investigations of similar nature.

163 **141. Size of Family by duration of Marriage.**—Table VII shows the effect of duration of period of marriage on fertility of the family for important castes of each religion and for purposes of detailed comparison it is further necessary to work out the details for the main numbers of different castes. Out of the large number of castes tabulated in the main table only eleven important castes have been singled out for showing effects and some useful results about fertility which are detailed in the sub-joined table.

Duration of present marriage in years.	[illegible]										
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6	7	8	9	10	11	12
Below 10 ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10 years ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Over 10 and under 20 ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Between 20 and 25 ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
25 years ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	...	[illegible]	[illegible]
30 and over ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

163 **142. Table VIII: Proportion of Sterile Marriages.**—Imp. Table VIII deals with absolute figures of sterile and fertile marriages with reference to the duration of married life, and the age of the wife at marriage.

842 582 The marginal table has been prepared from Table VII and shows the proportion of sterile and fertile marriages per 100 of total marriages for different durations of marriage periods. It will at once be noticed that the sterility is highest or fertility lowest when the duration of marriage period is below 5 years. Even under the group 0-4 it will be apparent that when the wife's age is 13 or 14 the sterility is high but between 20-24 the proportion of sterile mothers falls considerably from 61 per cent. to 21 per cent. while if the wife is married after 25 sterility is again found to increase. The cause of high childlessness at 13 and 14 is also to be partially

Age of wife at marriage.	[illegible]							
	0—4		5—9		10—14		15 and over	
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
13 ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
14 ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—19 ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20—24 ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
25—29 ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
30 and over ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Total ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

sought in the fact that in most of the cases although the marriage ceremonies have been celebrated the real consummation of marriage is put off by some years especially where the husband is young and engaged in studies. The tendency amongst the educated parents to marry their sons after completion of their educational careers is on the rise and if in some exceptional circumstances the marriage is celebrated earlier there is a strong desire to put off the consummation till the boy is fixed up in life. The childlessness is gradually on the decrease as the period of married life increases till after completion of 15 years of marriage the sterility is reduced to below 4 per cent. (ranging from [illegible] per cent. to [illegible] per cent.). In the marriage duration group 5-9 sterility is at the minimum when the wife is married at the age of 20-24 years while in the groups 10-14 and '15 and over' the minimum is shifted to the age 14. It is generally observed that the postponement of marriage age of females beyond 20 generally increases sterility while the best fertility is exhibited by wives married between 15-19. That fertility increases with the increase in the period of duration of marriage is also sufficiently established by the statistics contained in the last two columns of the above table. 163 842 582

163. **Table IX: Age of mother at first birth.**—Table IX Part A which has been prepared from the cases of completed fertility only shows the age of the mother at first birth for different castes. The figures indicate that out of a total of 1,000 mothers only 13 were below thirteen years and 20 became mothers at the age of 13-14 years which proves that motherhood at the age of less than fourteen years is growing exceedingly rare as the proportion of such mothers per 1,000 works out to 6 and 7 mothers only. The higher groups 14-15, 15-16 and 16-20 respectively contribute 22, 50 and 134 mothers to every thousand mothers while the last group (20 and over) that is where the age of the mother is 20 years and over contains 781 or say ⅘ of mothers. The figures would seem to point to a healthier state of affairs and if these statistics possess the necessary degree of reliability it may be concluded that although above 30 per cent. marriages in the State and about 75 per cent. amongst the Hindus and the Sikhs are celebrated before the bride's age reaches 15 years as has been shown in connection with Table IV, actual motherhood in 75 per cent. cases starts at 20 years and after and consequently the dangers of early conception are now being gradually eliminated as 20 years is not insufficient age for conception in a hot country like India where girls mature earlier than is the case in the cold countries. The inset table which has been extracted from the Sex Table IX presents the results for a few important castes of each religion for the same number of mothers i. e., 1,000 mothers to enable the comparison of like quantities for the 163

AGE OF MOTHER AT FIRST BIRTH.

Religion and Caste.		Below 13	13—14	14—15	15—16	16—20	20 and over
1. *Hindu.*							
Brahman	..	[illegible]	—	[illegible]	[illegible]	[illegible]	[illegible]
Kashmiri Pandit	..	[illegible]	—	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	..	—	—	—	[illegible]	[illegible]	[illegible]
Others	..	—	—	[illegible]	[illegible]	[illegible]	[illegible]
2. *Muslim.*							
Kashmiri	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Rajput	..	—	[illegible]	—	[illegible]	[illegible]	[illegible]
[illegible]	..	[illegible]	—	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	..	[illegible]	—	[illegible]	—	[illegible]	[illegible]
[illegible]	..	—	—	—	—	[illegible]	[illegible]
3. *[illegible]*	..	[illegible]	—	—	[illegible]	[illegible]	[illegible]
4. Sikh	..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Grand Total	..	6	7	[illegible]	[illegible]	[illegible]	[illegible]

163 deduction of necessary results with regard to such castes. It is obvious that in about 75 per cent. cases the commencement of motherhood takes place at 20 and over which group has accordingly the largest proportion of mothers arranged under it. Among the Hindus the Khatris lead with 131 mothers in age-period 13-16 as also in 16-20 while Kashmiri Pandits show the highest (773 per mille) proportion among the Hindus in the group 20 and over. The Muslim castes find a lead in the Balti community which has 838 mothers (per 1,000) in 20 and over. It is clear that motherhood commences sufficiently late amongst the Balti tribe and much earlier among the Muslim Rajputs on account of their still preserving the customs and conventions observed by the Hindu Rajputs. The Buddhists (832) also give evidence of late motherhood quite on par with their neighbours—the Baltis (838). It is, however, strange that the Sikhs should show the lowest proportion of mothers at ages 20 and over (i. e., 361 per mille). The age-period 16-20 in their case represents a fairly high proportion of mothers which may be partly assigned to the fact that the community being agricultural and martial has higher productive efficiency and consequently the period between marriage and conception is not great. The lesser prevalence of the custom of postponing the consummation of marriage over years further account for comparatively earlier conception.

140. **Table X : Spacing of Births.**—We now pass on to the discussion of the last Table X which concerns itself with the examination of the lapse of time between the different births in the various strata of society. For this purpose the Subject originally required the filling up of the sex schedules for people of all grades of society and for the guidance of the collecting agency a classification into three broad headings—Advanced (or well-to-do), Intermediate and Indigent—was prescribed so that the results might be fairly representative of the entire populace and errors attendant upon predominance of any particular social class may largely be avoided. The proportions of the table being quite unmanageable it has been considered desirable to show the figures in a more presentable manner for the convenience of the reader who will be shown the broad general conclusions derivable from this part of the enquiry leaving him free to work out the details for the particular caste which he may find himself interested in.

Religion	DIFFERENCE IN YEARS BETWEEN THE BIRTHS OF								
	1st and 2nd child (1,000 cases)			2nd and 3rd child (1,000 cases)			3rd and 4th child (1,000 cases)		
	Below 3	Between 3 and 4	4 and over	Below 3	Between 3 and 4	4 and over	Below 3	Between 3 and 4	4 and over
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Muslim	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hindu	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Buddhist	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

The differences between the 1st and 2nd, 2nd and 3rd and 3rd and 4th births have separately been worked out for 1,000 cases under each of the births and it will be easily observed that the spacing of births is longer in the case of the earlier births than in the case of the later births as the proportion of the space intervals (4 and over) in the case of Hindus gradually falls as we proceed onward to the 2nd, 3rd and 4th births. For all religions it is 507 for first and 2nd child, 473 for 2nd and 3rd and only 413 for the third and fourth births. Such results are equally visible in all the other religions as well as for the different castes and social strata under each religion and show that as the size of the family increases the births take place at larger intervals showing the gradual diminution of the economic motive.

Want of space debars us from working out the proportional figures for each of the social grades.

165. **Table XI : Duration of Childless Period.**—Duration of childless period is shown by Table XI for the proper understanding of which the marginal table showing proportional statistics will be specially helpful. The Hindus show the greatest proportion (83 per cent.) of families in which the childless period after the birth of the youngest child is over 5 years while Muslim's proportion is only 76 per cent. '5 year and over' interval while the 1-3 and 3-5 intervals also show fair distribution of the remaining 24 per cent. families. The Sikhs have a percentage of 80 and are followed by 77 of the Budhists in whose case the group 3-5 contains 15 per cent. If we extend the analysis to social groups we expect to find higher ratio of childless period amongst the advanced classes partly because of the existence of birth control to some extent amongst the educated intellectual classes and partly on account of poor health springing from sedentary habits.

Religion.	Total families.	Proportion per 100 families where the childless period after birth of the youngest child is		
		Between 1—3 years.	3—5 years.	5 and over.
Hindus ...	[illegible]	[illegible]	[illegible]	83
Muslims ...	[illegible]	8	16	76
Sikhs ...	[illegible]	11	9	80
Budhists ...	[illegible]	8	15	77

SEX TABLE I.

Sex of First Born.

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District or Tehsil.	Number of females first born.	Number of males first born.	Number of females first born per thousand of males first born.	Number of slips examined.	Total column No. 2 & 3.	Without issue.
1	2	3	4	5	6	7
Jammu and Kashmir State ..	5,734	9,648	594·32	15,714	15,382	331
Jammu City ..	49	68	720·6	120	117	3
Jammu District (excluding city) ..	546	968	564·05	1,541	1,514	27
Kathua District ..	215	453	474·6	677	668	9
Udhampur	421	723	582·3	1,208	1,144	64
Reasi	319	522	611·1	877	841	25
Mirpur	610	1,029	592·8	1,673	1,639	34
Poonch Jagir ..	465	878	529·6	1,379	1,343	36
Chenani	14	30	466·6	44	44	—
Srinagar City ..	211	321	657·3	542	532	10
Srinagar District (excluding city) ..	1,026	1,678	611·4	2,758	2,704	54
Baramulla District ..	479	787	608·6	1,280	1,266	14
Muzaffarabad	449	651	689·7	1,139	1,100	39
Ladakh	880	1,484	593·0	2,394	2,364	30
Gilgit	50	56	892·9	108	106	2

SEX TABLE II.

Size and Constitution of Families.

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Size of family (Number of children born to a marriage).	Number of families.	Percentage of families to total.
1	2	3
No children	351	2·2
One child	728	4·7
Two children	986	6·3
Three	1,402	8·9
Four	1,834	11·7
Five	2,095	13·3
Six	2,100	13·4
Seven	1,937	12·3
Eight	1,768	10·9
Nine	1,169	7·5
Ten	661	4·1
Eleven	359	2·3
Twelve	171	1·1
Thirteen	65	·4
Fourteen	37	·2
Fifteen	29	·2
Sixteen	18	·1
Seventeen	4	·03
Eighteen	3	·02
Nineteen	2	·01
Twenty	1	—
Twenty-one	1	—

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SEX TABLE III.

SIZE OF FAMILIES BY OCCUPATION OF HUSBAND.

Occupation of husband.	Number of families examined.	Total number of children born alive.	Average per family.	Number of children surviving.	Proportion of surviving to total thousand born.
1	2	3	4	5	6
I. Exploitation of animals and vegetation ..	*12,740*	*75,601*	*5·9*	*52,744*	*697·7*
1. Income from rent of land ..	405	2,194	5·4	1,497	682·3
(a) Rent receiving owners ..	329	1,716	5·2	1,199	698·7
(b) Rent receiving tenants ..	76	478	6·3	298	623·4
2. Cultivators of all kinds ..	12,148	71,948	5·9	50,268	698·6
(a) Cultivating owners ..	10,103	57,761	5·7	40,537	718·2
(b) Cultivating tenants ..	2,045	14,187	6·9	9,731	685·6
3. Agents, Managers of landed estates, rent collectors etc. ..	....	——	—..	——	..—
4. Field labourers, wood cutters, etc. ..	85	525	6·1	255	485·7
5. Raisers of live-stock, milkmen and herdsmen ..	102	934	9·2	724	775·1
II. Industry ..	*878*	*4,060*	*4·6*	*2,643*	*652·2*
1. Artisans and other workmen ..	870	4,021	4·6	2,618	652·4
2. Sweepers and scavengers ..	8	39	4·9	25	641·02
III. Transport ..	*44*	*250*	*5·6*	*161*	*644*
1. Sailors ..	22	117	5·32	78	666·7
2. Palki-bearers, etc. ..	22	133	6·04	83	624·06
IV. Trade ..	*403*	*2,039*	*5·0*	*1,309*	*642·0*
V. Public force and others ..	*18*	*109*	*6·0*	*57*	*523·0*
VI. Public Administration ..	*130*	*755*	*5·8*	*410*	*542·7*
VII. Professions and liberal arts ..	*283*	*1,594*	*5·6*	*849*	*532·6*
1. Religious ..	173	907	5·2	485	534·7
2. Lawyers, Doctors, Teachers ..	29	169	5·8	97	573·96
3. Others ..	81	518	6·4	267	515·44
VIII. Persons living on their own income ..	*109*	*543*	*5·0*	*342*	*629·8*
IX. Domestic Service ..	*50*	*307*	*6·1*	*194*	*631·9*
X. Insufficiently described occupations ..	*115*	*685*	*5·95*	*480*	*700·7*
1. Clerks, contractors etc. ..	25	180	7·2	131	727·7
2. Labourers unspecified ..	90	505	5·6	349	691·1
XI. Unproductive ..	*225*	*1,290*	*5·7*	*790*	*612·4*
1. Beggars, prostitutes etc. ..	90	507	5·6	301	593·7
2. Occupation unspecified ..	135	783	5·8	489	624·5
Grand Total ..	15,004	88,511	5·9	61,596	695·95

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SEX TABLE IV.

SIZE OF FAMILIES BY CASTE OR RELIGION OF FAMILY.

Caste or Religion.	Number of families examined.	Total number of children born alive.	Average per family.	Number of children surviving.	Proportion of surviving to thousand.	Number of families with wife married at 13—14	15—19	20—30	30 & over.
1	2	3	4	5	6	7	8	9	10
Jammu and Kashmir State ..	12,230	70,062	5·7	47,828	682·6	1,797	6,137	3,372	884
Hindu—									
Brahman ..	827	4,894	5·9	3,297	667·6	180	458	160	29
Chamar ..	182	1,102	6·1	739	670·6	31	99	31	21
Chirah ..	5	29	5·8	22	848·1	—	2	2	1
Hajjam ..	14	80	5·7	60	750	4	7	2	1
Jhiwar ..	40	267	6·7	159	595·5	8	25	3	4
Jat ..	159	1,072	6·7	754	703·4	19	100	31	9
Kashmiri Pandit ..	226	1,431	6·3	869	607·3	65	127	27	7
Khatri ..	89	515	5·8	339	658·3	17	45	22	5
Lohar ..	58	284	5	185	651·3	11	29	12	6
Megh ..	175	963	5·5	686	712·3	34	105	31	5
Mahajan ..	85	482	5·7	315	653·5	26	37	19	3
Rajput ..	727	3,657	5·03	2,587	707·4	134	418	131	44
Saryara ..	1	5	5	5	1,000	..	1	—	—
Tarkhan ..	35	247	7·1	144	583	5	25	5	—
Muslim—									
Arain ..	84	446	5·3	275	616·7	17	46	20	5
Bafinda ..	102	517	5·01	360	696·3	9	60	26	7
Balti ..	784	3,824	5	2,515	657·9	70	307	330	77
Brokpa ..	53	288	5·4	199	690·9	3	27	22	1
Gujjar ..	1,389	8,744	6·29	6,206	709·7	182	782	299	126
Jat ..	540	3,056	5·6	1,986	650·6	81	243	168	48
Kashmiri ..	3,624	22,292	6·1	14,825	665·0	606	1,918	836	317
Haghal ..	114	728	6·3	484	664·8	16	54	37	7
Pathan ..	129	764	5·9	519	679·3	19	60	41	9
Rajput ..	919	4,671	5·08	3,354	718·04	75	427	316	101
Shin ..	160	833	5·2	594	713·1	14	62	67	17
Sheikh ..	344	1,962	5·7	1,333	679·3	44	180	100	20
Sayed ..	209	1,115	5·3	760	681·6	28	94	65	22
Indian Christian—									
Indian Christian ..	6	15 34	5·6	21	617·6	3	2	1	..
Buddhist—									
Buddhist ..	585	3,210	5·5	1,969	613·4	19	302	202	62
Sikh—									
Sikh ..	213	1,350	6·3	916	678·5	25	120	61	7
Jain—									
Jain ..	3	22	7·3	15	681·8	1	1	1	—
Others—									
Batwal ..	16	102	6·3	65	637·3	4	6	6	—
Bodh ..	17	88	5·2	48	545·5	1	6	8	2
Dum ..	118	680	5·8	443	652·2	28	63	15	12
Sansi ..	2	9	4·5	5	555·5	..	—	1	1

SEX TABLE V.

AVERAGE SIZE OF FAMILY CORRELATED WITH AGE OF WIFE AT MARRIAGE.

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Age of wife at marriage.	Number of families.	Number of children born.	Average observed *i. e.*, average number of such children born per family.	Number of children surviving.	Average observed.
1	2	3	4	5	6
Jammu and Kashmir State ..	12,374	70,416	5·6	47,460	3·8
13 ..	469	3,047	6·5	2,004	4·3
14 ..	1,346	8,413	6·2	5,631	4·2
15 to 19 ..	6,189	37,152	6	25,237	4·07
20 to 24 ..	2,499	13,286	5·3	8,765	3·5
25 to 29 ..	945	4,636	4·9	3,216	3·4
30 and over ..	987	3,968	4·1	2,614	2·7

SEX TABLE VI.

PROPORTION OF FERTILE AND STERILE MARRIAGES.

WIFE'S AGE AT LAST MARRIAGE.		AGE OF HUSBAND AT MARRIAGE.					
		13—19			20—29		
Age-period.	Number of wives.	Number of husbands.	Number of children.		Number of husbands.	Number of children.	
			Born.	Surviving.		Born.	Surviving.
1	2	3	4	5	6	7	8
Jammu & Kashmir State ..	12,374	2,016	11,795	8,132	6,343	35,694	24,642
13 ..	469	179	1,196	795	196	1,290	842
14 ..	1,346	420	2,061	1,709	697	4,730	2,862
15 to 19 ..	6,189	1,154	6,464	4,898	3,733	22,636	16,201
20 to 24 ..	2,499	177	980	644	1,167	6,438	4,002
25 to 29 ..	945	73	320	242	780	1,436	1,012
30 and over ..	987	44	156	126	173	667	436

WIFE'S AGE AT LAST MARRIAGE.		AGE OF HUSBAND AT MARRIAGE—(concluded).								
		30—40			50			*Dead.		
Age-period.	Number of wives.	Number of husbands.	Number of children.		Number of husbands.	Number of children.		Number of husbands.	Number of children.	
			Born.	Surviving.		Born.	Surviving.		Born.	Surviving.
1	2	9	10	11	12	13	14	15	16	17
Jammu & Kashmir State ..	12,374	3,716	20,067	12,610	283	1,073	766	167	680	890
13 ..	469	71	430	294	6	35	30	17	90	68
14 ..	1,346	161	1,305	958	7	95	20	11	65	59
15 to 19 ..	6,189	1,554	7,090	5,127	26	143	105	58	290	181
20 to 24 ..	2,499	1,046	6,051	3,816	61	380	305	27	230	95
25 to 29 ..	945	571	7,005	1,514	30	95	68	35	115	66
30 and over ..	987	380	2,400	1,041	130	474	233	19	94	65

*These cases are presumably of husbands who have died before their wives have completed 40 years of age.

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SEX TABLE

DURATION OF MARRIAGE CORRELATED

Caste or Religion of husband.		DURATION				
	Under 10 years.			10 years.		
	Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.
1	2	3	4	5	6	7
Hindu—						
Brahman	2,918	5,000	1·6	613	[illegible]	2·9
Kashmiri Pandit	662	1,200	1·84	160	360	2·4
Rajput	734	1,196	1·6	220	632	2·8
Khatri	355	598	1·7	74	211	2·8
Mahajan	304	503	1·7	86	207	2·3
Thakkar	1,307	2,143	1·6	311	810	2·6
Jat	270	470	1·7	80	221	2·7
Jhiwar	176	312	1·7	33	166	4·06
Megh	802	1,348	1·6	241	680	2·8
Lohar	177	330	1·8	49	149	3·04
Tarkhan	110	207	1·7	27	78	2·8
Hajjam	39	73	2·1	17	53	3·1
Chamar	465	880	1·9	94	380	4·1
Kumhar	16	27	1·6	6	18	3·0
Chuhra	13	28	2·1	6	24	4·0
Muslim—						
Arain	234	418	1·8	55	160	2·90
Rajput	2,707	4,410	1·6	670	1,700	2·6
Shaikh	1,039	1,300	1·3	300	707	2·4
Jat	1,350	2,236	1·6	241	600	2·5
[illegible]	260	451	1·7	95	267	2·7
Kashmiri	11,613	18,780	1·6	3,640	10,161	2·7
Mughal	343	430	1·4	64	180	2·8
Gujjar	4,081	5,918	1·4	1,050	2,801	2·6
Pathan	245	380	1·5	65	131	2·01
Sayed	634	871	1·4	155	305	2·3
[illegible]	480	749	1·4	158	318	1·7
[illegible]	530	1,016	2·0	70	186	2·6
[illegible]	77	119	1·6	7	22	3·1
Sikh—						
Sikh	734	1,750	2·4	100	300	3
Buddhist—						
Buddhist	480	1,000	2·0	11	44	4
Jain—						
Jain	3	6	2·0	....	....	....
*** Other Hindus—**						
Doom	160	300	1·9	30	74	2·5
Batwal	3	4	1·3	1	3	3
Barith	81	148	1·8	18	48	2·6
Indian Christian—						
Indian Christian	30	80	2·7	1	1	1

* These castes may be read after Chamar under the Hindu Religion.

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VII.
WITH CASTE OR RELIGION OF FAMILY.

OF MARRIAGE WITH PRESENT WIFE.

Between [illegible]			[illegible]			[illegible]			[illegible] and over.		
Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.	Number of families.	Number of children.	Average number of children.
8	9	10	11	12	13	14	15	16	17	18	19
[illegible]	[illegible]	[illegible]	2,114	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	6
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	317	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	3	7	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	.....	.....	.....	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	7	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	.....	.....	.....	1	7	7
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	411	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	.....	.....	.....	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
7	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	.....	.....	.....
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	14	77	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	4	[illegible]	[illegible]

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SEX TABLE VIII.

Proportion of Fertile and Sterile Marriages.

Age of wife at marriage.	Duration of marriage years.							
	0—4		5—9		10—14		15 and over.	
	Fertile.	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.	Fertile.	Sterile.
1	2	3	4	5	6	7	8	9
PART A.								
13 ..		1	[illegible]	1	[illegible]	....	[illegible]	[illegible]
14 ..	[illegible]	....	[illegible]	....	[illegible]	....	[illegible]	[illegible]
15 to 19 ..	[illegible]	[illegible]	[illegible]	1	[illegible]	3	[illegible]	[illegible]
20 to 24 ..	[illegible]	[illegible]	[illegible]	....	[illegible]	....	[illegible]	[illegible]
25 to 29 ..	[illegible]	[illegible]	[illegible]	....	[illegible]	[illegible]	[illegible]	[illegible]
30 and over ..	[illegible]	[illegible]	[illegible]	10	115	[illegible]	[illegible]	[illegible]
PART B.								
13 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
14 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15 to 19 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20 to 24 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
25 to 29 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
30 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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SEX TABLE IX.

Age of Mother at First Birth (completed fertility cases).

Caste or Religion.	Age of mother at first birth.					
	Under 13	13—14	[illegible]	[illegible]	[illegible]	30 and over
1	2	3	4	5	6	7
Hindu ..	*4*	*3*	*20*	*43*	*[illegible]*	*[illegible]*
Jat ..	1	....	....	1	[illegible]	[illegible]
Thakkar ..	....	2	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ..	....	....	[illegible]	....	[illegible]	[illegible]
Rajput ..	1	....	[illegible]	[illegible]	[illegible]	[illegible]
Megh ..	1	....	....	[illegible]	[illegible]	[illegible]
Khatri ..	....	....	....	[illegible]	[illegible]	[illegible]
Kashmiri Pandit ..	1	....	1	[illegible]	[illegible]	[illegible]
Brahman ..	[illegible]	....	[illegible]	[illegible]	[illegible]	[illegible]
Lohar ..	....	....	....	....	....	[illegible]
[illegible] ..	....	....	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ..	....	....	....	....	[illegible]	1
[illegible] ..	....	....	[illegible]	[illegible]	[illegible]	[illegible]
Muslim ..	*11*	*27*	*[illegible]*	*[illegible]*	*[illegible]*	*[illegible]*
Kashmiri ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Rajput ..	....	1	....	[illegible]	[illegible]	[illegible]
Jat ..	....	....	....	[illegible]	[illegible]	[illegible]
Gujjar ..	[illegible]	....	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ..	....	....	....	....	[illegible]	[illegible]
Sayed ..	....	....	....	....	[illegible]	[illegible]
Pathan ..	....	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Arain ..	1	....	....	[illegible]	1	[illegible]
Mughal ..	1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Shaikh ..	....	....	....	[illegible]	7	[illegible]
[illegible] ..	....	....	....	....	....	1
[illegible] ..	[illegible]	....	1	....	[illegible]	[illegible]
[illegible] ..	....	....	....	....	1	[illegible]
Indian Christian ..	....	....	....	....	*1*	*[illegible]*
Buddhist ..	*1*	....	....	*1*	*[illegible]*	*[illegible]*
Sikh ..	*1*	*1*	*1*	*4*	*[illegible]*	*[illegible]*
Jain ..	....	....	....	....	....	*1*
Others ..	....	....	....	....	*1*	*[illegible]*
[illegible] ..	....	....	....	....	....	[illegible]
[illegible] ..	....	....	....	....	1	[illegible]
Grand Total ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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TABLE X.

FREQUENCY OF BIRTHS.

Name of Caste or Religion.	Family Status.	Difference (in years) between the births of: 1st and 2nd child. Below 2.	1st and 2nd child. Between 2—4.	1st and 2nd child. 4 and over.	2nd and 3rd child. Below 2.	2nd and 3rd child. Between 2—4.	2nd and 3rd child. 4 and over.	3rd and 4th child. Below 2.	3rd and 4th child. Between 2—4.	3rd and 4th child. 4 and over.
1	2	3	4	5	6	7	8	9	10	11
Hindu ..	..	*7*	*183*	*349*	*11*	*176*	*167*	*11*	*148*	*107*
Kashmiri Pandit	Advanced ..	..	3	4	..	2	4	1	5	..
	Intermediate ..	1	2	9	1	7	7	..	4	8
	Indigent ..	1	6	8	..	5	8	1	6	3
Brahman ..	Advanced ..	1	23	19	1	14	22	2	10	16
	Intermediate ..	..	27	30	1	26	15	..	23	17
	Indigent ..	..	16	17	2	11	13	..	8	9
Megh ..	Advanced ..	..	1	3	..	3	3	..	3	1
	Intermediate ..	..	4	10	..	3	8	1	5	5
	Indigent ..	..	16	20	..	16	10	..	16	9
Khatri ..	Advanced ..	..	9	4	..	7	3	..	5	1
	Intermediate ..	..	4	6	2	5	1	1	3	—
	Indigent ..	..	..	2	..	..	1	1	..	..
Mahajan ..	Advanced ..	..	2	3	..	4	1	..	2	2
	Intermediate ..	..	2	6	..	3	6	..	5	1
	Indigent ..	..	2	1	..	..	1	..	..	..
Rajput ..	Advanced ..	..	3	6	..	2	5	1	4	..
	Intermediate ..	1	8	18	1	9	10	..	7	8
	Indigent ..	1	1	9	..	1	5	..	1	3
Thakkar ..	Advanced ..	..	12	9	..	6	9	1	2	3
	Intermediate ..	..	32	33	..	25	13	1	16	13
	Indigent ..	..	14	14	2	9	14	1	8	9
Doom ..	Advanced ..	1	1	1	..	1	1	—	1	1
	Intermediate ..	..	..	..	..	..	..	..	..	..
	Indigent ..	..	..	..	..	..	..	..	..	..
Lohar ..	Advanced ..	..	..	..	..	..	..	..	..	..
	Intermediate ..	..	..	..	..	..	..	..	..	..
	Indigent ..	1	..	..	1	..	..	1	..	..
Chamar ..	Advanced ..	..	..	..	..	..	..	..	..	..
	Intermediate ..	..	..	..	..	..	..	..	..	..
	Indigent ..	..	1	4	..	4	..	..	2	..
Jhiwar ..	Advanced ..	..	..	..	..	..	..	..	..	..
	Intermediate ..	..	..	..	..	..	..	..	..	..
	Indigent ..	..	..	1	..	..	..	..	..	..
Sikh ..	..	*2*	*20*	*24*	*1*	*21*	*16*	*1*	*23*	*8*
Sikh ..	Advanced ..	..	5	8	..	7	2	..	5	2
	Intermediate ..	1	12	11	1	10	12	..	16	5
	Indigent ..	1	3	5	..	4	1	1	2	1
Buddhist ..	..	*10*	*93*	*127*	*8*	*72*	*80*	*9*	*40*	*51*
Buddhist ..	Advanced ..	1	11	13	..	11	9	..	5	7
	Intermediate ..	6	31	46	4	34	20	6	12	27
	Indigent ..	3	51	68	4	27	48	3	23	17
Jain ..	..	..	*1*	..	..	*1*	..	..	..	*1*
Jain ..	Advanced ..	..	..	..	..	..	..	..	..	..
	Intermediate ..	..	1	..	..	1	..	..	..	1
	Indigent ..	..	..	..	..	..	..	..	..	..
Muslim ..	..	*29*	*871*	*730*	*48*	*804*	*651*	*46*	*304*	*404*
Rajput ..	Advanced ..	..	14	16	..	12	10	..	6	13
	Intermediate ..	1	20	28	4	22	16	2	12	20
	Indigent ..	3	16	25	5	10	20	1	11	19

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TABLE X—(*concluded*).

FREQUENCY OF BIRTHS.

Name of Caste or Religion.	Family Status.	Difference (in years) between the births of — 1st and 2nd child. — Below 2.	1st and 2nd child. — Between 2—4.	1st and 2nd child. — 4 and over.	2nd and 3rd child. — Below 2.	2nd and 3rd child. — Between 2—4.	2nd and 3rd child. — 4 and over.	3rd and 4th child. — Below 2.	3rd and 4th child. — Between 2—4.	3rd and 4th child. — 4 and over.
1	2	3	4	5	6	7	8	9	10	11
Gujjar ..	Advanced ..	3	19	38	1	24	25	3	20	19
	Intermediate ..	5	62	92	5	64	66	11	54	46
	Indigent ..	1	67	85	7	64	60	9	46	53
Kashmiri ..	Advanced ..	2	25	84	2	34	39	..	22	34
	Intermediate ..	8	120	162	8	132	130	14	100	95
	Indigent ..	1	73	89	3	75	80	2	59	41
Pathan ..	Advanced ..	..	1	4	1	..	4	..	4	3
	Intermediate ..	..	..	6	..	5	3		5	..
	Indigent ..	..	3	7	..	1	3	..	3	1
Balti ..	Advanced ..	1	11	17	..	8	16	..	8	7
	Intermediate ..	..	17	42	2	17	29	3	14	21
	Indigent ..	5	36	85	6	27	50	2	21	28
Syed ..	Advanced ..	..	..	..	..	..	..	..	..	..
	Intermediate ..	..	..	1	..	..	1	..	..	..
	Indigent ..	..	..	..	..	..	..	..	..	..
Brokpa ..	Advanced ..	..	..	..	..	..	..	..	..	..
	Intermediate ..	..	1	4	1	1	3	1	..	4
	Indigent ..	..	..	3	..	2	..	..	..	1
	Total ..	50	798	1,180	65	773	814	69	699	571

SEX TABLE XI.

DURATION OF CHILDLESS PERIOD.

Serial No.	Name of Caste or Religion.		Duration (in years) of childless period after birth of youngest child (for completed fertility only). — 1—3	3—5	5 and over.
1	2		3	4	5
	Hindu	..	*23*	*52*	*418*
1	Brahman ..	Advanced ..	2	3	45
		Intermediate ..	6	6	70
		Indigent ..	2	5	29
2	Khatri ..	Advanced ..	1	3	9
		Intermediate ..	3	2	5
		Indigent ..	----	----	2
3	Kashmiri Pandit ..	Advanced ..	1	1	8
		Intermediate ..	----	2	14
		Indigent ..	1	2	13
4	Rajput ..	Advanced ..	....	1	8
		Intermediate ..	2	5	29
		Indigent ..	....	----	14
5	Mahajan ..	Advanced ..	2	----	8
		Intermediate ..	....	1	6
		Indigent ..	....	....	4
6	Thakkar ..	Advanced ..	1	2	29
		Intermediate ..	5	5	28
		Indigent ..	1	6	5

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SEX TABLE XI—(*concluded*).

DURATION OF CHILDLESS PERIOD.

Serial No.	Name of Caste or Religion.		Duration (in years) of childless period after birth of youngest child (for completed fertility only).		
			1—3	3—5	5 and over.
1	2		3	4	5
7	Megh	Advanced	....	....	5
		Intermediate	2	2	14
		Indigent	2	5	44
8	Lohar	Advanced	....	....	....
		Intermediate	....	....	....
		Indigent	....	....	1
9	Doom	Advanced	....	1	2
		Intermediate	....	....	----
		Indigent	....	....	....
10	Chamar	Advanced	....	....	....
		Intermediate	....	....	....
		Indigent	....	....	5
11	Jhiwar	Advanced	....	....	....
		Intermediate	....	....	....
		Indigent	1	....	....
	Budhist		*24*	*44*	*232*
1	Budhist	Advanced	4	3	27
		Intermediate	9	20	85
		Indigent	11	21	120
	Jain		....	....	*1*
1	Jain	Advanced	....	....	....
		Intermediate	....	....	1
		Indigent	....	....	....
	Sikh		*5*	*4*	*37*
1	Sikh	Advanced	....	1	10
		Intermediate	5	2	19
		Indigent	....	1	8
	Muslim		*173*	*191*	*1,140*
1	Rajput	Advanced	4	3	28
		Intermediate	7	8	53
		Indigent	12	9	85
2	Gujjar	Advanced	10	9	51
		Intermediate	16	30	131
		Indigent	26	21	120
3	Kashmiri	Advanced	6	11	89
		Intermediate	29	38	290
		Indigent	13	20	156
4	Pathan	Advanced	....	2	8
		Intermediate	1	3	6
		Indigent	....	....	6
5	Sayed	Advanced	....	....	....
		Intermediate	1	....	....
		Indigent	....	....	....
6	Balti	Advanced	3	6	23
		Intermediate	15	9	47
		Indigent	20	20	105
7	Brokpa	Advanced	....	....	....
		Intermediate	....	2	5
		Indigent	1	....	3
	Total		284	288	1,830

CHAPTER VI.

CIVIL CONDITION.

000 **146. Reference to Statistics.**—The Imperial Tables VII and VIII furnish the main statistical data regarding the civil condition of the population and the following subsidiary tables contain the proportionate figures showing the various aspects of the subject :—

Subsidiary Table I—Distribution by civil condition of 1,000 of each sex, religion and main age-period at each of the last four Censuses.

" " II—Distribution by civil condition of 1,000 of each sex at certain ages in each religion and natural division.

" " III—Distribution by main age-periods and civil condition of 10,000 of each sex and religion.

" " IV—Proportion of the sexes by civil condition at certain ages for religions and natural divisions.

" " V—Distribution by civil condition of 1,000 of each sex at certain ages for selected castes.

†659 **147. Reliability of the Return.**—The instructions printed on the cover of the enumeration books for the guidance of the Census agency required the entry of each person whether infant, child, or grown up, as married, unmarried or widowed. Divorced persons were to be entered as widowed if they had not remarried. In the detailed vernacular Hidayat the instructions were further amplified to cover doubtful cases and the following provision of the Imperial Census Code was also duly incorporated in the local circular.

> "A woman who has never married must be shown in column 6 as unmarried, even though she be a prostitute or concubine but persons who are recognized by custom as married are to be entered as such, even though they have not gone through the proper ceremony *e. g.*, widows who have taken a second husband by the rite variously known as Jat, Sagai, Karao, Dharawa, Natra etc., or persons living together whose religions or social tenets enjoin or allow cohabitation without preliminary formalities".

With such explicit instructions there was no chance of errors finding their way in the returns collected which consequently may well be assumed as sufficiently reliable. There might have occurred a few cases of wrongful entries through the negligence or deficient intelligence of certain enumerators but such instances were too few to affect the reliability of the figures. Such exceptions were furnished by men or women who though unmarried desired to appear as married as in the case of some unmarried prostitutes or kept women.

148. General features of the Statistics.—The statistics of the Indian civil condition possess three special features which distinguish them from those of the Western countries and we shall study the figures of the present Census from each of these aspects.

(1) Universality of marriage.

(2) The early age of marriage.

(3) Preponderance of widows.

The general summary printed at the commencement of the Imperial Table VII shows that of the total population of 3,646,243 enumerated at the

†[Errata: read "there was little chance for errors"; cf. errata sheet p. 339 category 116 -- Analyst]

6:India G-3 (1931)1933 AVI Kashmir AVI

x659 current Census 1,715,299 persons were unmarried, 1,633,533 married, and 297,411 widowed which gives a proportion of roughly 47 per cent. unmarried, 44 per cent. married and 9 per cent. widowed in both the sexes. As regards the separate proportions of the sexes the subjoined table gives the necessary statistic [4/A] by absolute figures as well as shows the proportions per 1,000 of the sex concerned by civil condition. The accompanying diagram shows the civil condition by age-periods in absolute figures.

x162 CIVIL CONDITION FOR ALL AGES AND RELIGIONS IN THE STATE.

Total population.		Unmarried.		Married.		Widowed.	
Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1,938,338	1,707,905	1 025,160	690,139	799,073	834,460	114,105	183,306
Proportion per thousand ..		. 529	404	412	488	59	108

x162 595 The apparent results from the proportionate figures show that there are more unmarried males than females while in the married state the proportion per 1,000 is greater (488) for the females than the males (412). It clearly leads to the inference that the statistics of our State are not liable to the charge which Sir Philip Hartog has levelled against the All India Census namely that the excess of 600,000 married males over married females goes to indicate that in India polyandry is being practised at an increasing rate. We are quite sure that the charge of Sir Philip Hartog against the Census of India which has received such wide publicity in the Indian Press will soon be satisfactorily explained by the Census authorities of India but for our part we have simply to point out that the excess of 35,387 married females is sufficient proof of the correctness of our statistics of marital condition and of the fact that polygamy is in work at a greater scale than polyandry, in spite of the fact that polyandry is actually practised on a univeral scale among the Budhists whose proportion in the total population is, however, too negligible (1 per cent.) to offset the proportion of the polygamous communities (the Hindus, Muslims and Sikhs) and then to produce a sufficient surplus as to give an excess of married males. With this brief survey of the main statistics we proceed to discuss each of the three special features of the civil condition in the light of the statistics collected in this State.

581 **140. Universality of Marriage.**—There are four principal religious communities inhabiting the State—Hindu, Muslim, Sikh and Budhist. The Christians and Zoroastrians though not completely absent constitute a very small proportion of the State population. Without entering into the descriptive details of the various kinds of marriages recognised by the personal laws of the various communities or dilating upon the customs and ceremonies which form the indispensable adjuncts of matrimony we proceed to examine briefly the attitude and outlook of each community towards marriage and shall pass on to describe the universality of marriage in India. Amongst the Hindus and also among the Jains the marriage is a sacred duty enjoined by the scriptures which must be performed by every Hindu. The following quotation from Mr. P. K. Wattal's "Population problem in India" shows the compelling and obligatory character of the Shastric injunctions on the subject of marriage, which is at the root of the universality of marriage amongst the Hindus.

> "Everybody marries, fit or unfit and becomes a parent at the earliest possible age permitted by nature.................. For a Hindu marriage is a sacrament which must be performed regardless of the fitness of the parties to bear the responsibilities of a mated existence. A Hindu male must marry—and beget children—sons if you please—to perform his funeral rites lest his spirit wander uneasily in the waste places of the earth. The very name of son 'Putra' means one who saves his father's soul from the hell called 'Puta'. A Hindu maiden, unmarried at puberty, is a source of social obloquy to her family and of damnation to her ancestors".

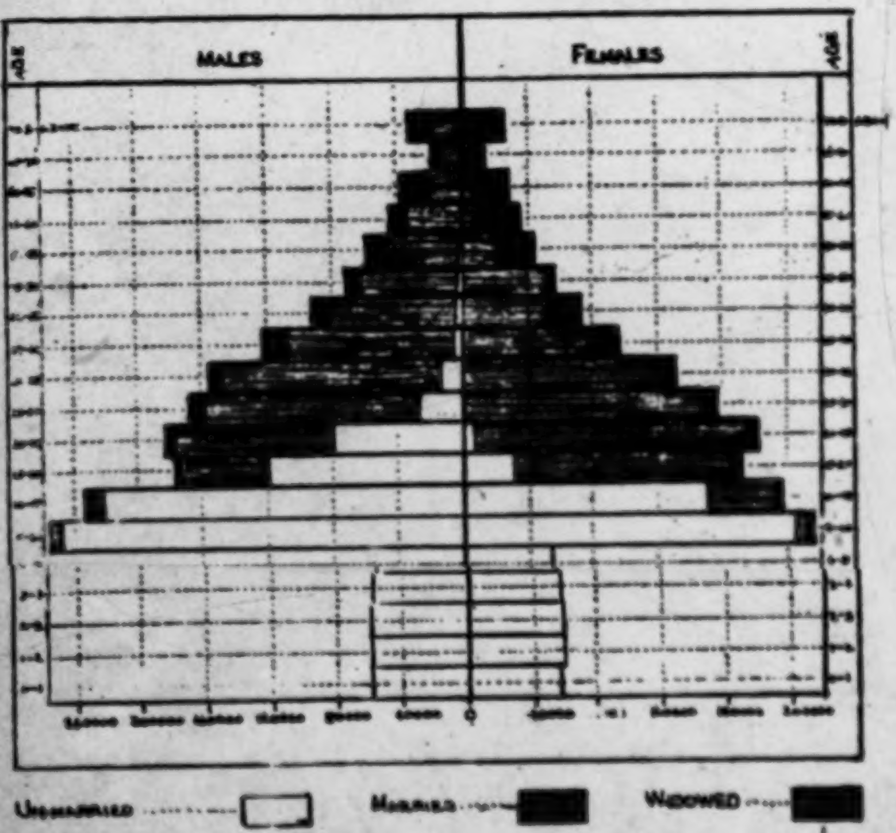
4/A [Errata: cf. category 116, pp. 329-330 for corrections -- Analyst]

6:India G-3 (1931)1933

AV1 Kashmir AV1

DIAGRAM SHOWING NUMBER OF MARRIED WIDOWED UNMARRIED PERSONS BY AGE—PERIODS

x162



[Facing p. 167]

581 Amongst the Muslims "marriage is primarily a civil contract requiring the necessary formalities of a proposal and acceptance before witnesses to establish the marital agreement". The Budhists of the State also regard it in the nature of a contract terms whereof are generally recorded in a document which contains a stipulation that the brothers of the bridegroom, who can share the wife in common with their eldest brother will not separate and that all the property of the joint family shall be inherited by the children of the woman being married. Both amongst the Muslims and the Budhists divorce is permissible, but it is not very commonly practised. The Sikhs' outlook towards marriage although much after the Hindu fashion is nevertheless more liberal.

596 The universality of marriage is therefore an accepted fact in India springing from religious sanctions in the case of Hindus including Jains and partly religious and partly economic motives in the case of the Muslims who are also influenced by the example of the Hindus. The joint family system further strengthens the state of wedlock since the family resources are available for the support of the married couple irrespective of their capacity to support themselves and undertake the burdens and responsibilities of married-life. This institution rules out the prudential considerations which compel postponement of marriage in European countries. Such economic considerations instead of operating as a check on marriage or helping its postponement, on the other hand constitute a potent factor in promoting matrimony since the wife is necessary to run the household and materially helps the agriculturist husband in outdoor work as well. The prevalence of illiteracy does not allow the married couple to be thoughtful of the future and consequently procreation goes on indiscriminately compelling the parents to send children for work at an early age to supplement their meagre income and enable the family to drag on their wordly existence at a low standard of life.

*162 From the Subsidiary Table I we find that in the age-group 20-40 there are 717 married males, 905 married females per 1,000 of each sex under the head 'All Religions' which shows that at these ages 71·7 per cent. of the male population is married, 20 per cent. unmarried and 8 per cent. widowed; while amongst the females in this age-group 90 per cent. are married, only 2 per cent. unmarried and 7·5 per cent. widowed. Making due allowance for the beggars (who number several lacs in India) religious devotees (who abound in profusion in Budhist monasteries), prostitutes and persons suffering from bodily infirmity or deformity we are left with a very small proportion of people who remain unmarried in this country. No greater proof of the universality of marriage is needed in the face of these statistics. Amongst the females it is obvious that at the age-period 20-40 almost all the females are married 90·5 per cent. being married and out of the balance of 9·5 per cent., 7·5 per cent. are widows leaving only 2 per cent. unmarried to be accounted for by such of their sex as belong to the category of beggars, devotees, prostitutes and the infirms. The figures overwhelmingly prove that between 20 and 40 no woman remains without marriage and if there be any such instances they simply constitute exceptions which only go to prove the rule.

000 Marriage is essential for the healthy progress of society and any artificial barriers raised in the way of natural instinct is productive of various social evils. The Census of England and Wales held in 1921 disclosed the following proportion of people in the different civil conditions which shows the difference :—

Civil Condition.	England and Wales	State.	England and Wales	State.
	1921	1931	1921	1931
	Males.		Females.	
	Per cent.		Per cent.	
Unmarried — — — —	[illegible]	[illegible]	[illegible]	[illegible]
Married — — — ..	[illegible]	[illegible]	[illegible]	[illegible]
Widowed — — — —	[illegible]	[illegible]	[illegible]	[illegible]

‡ [Errata: read "to", cf. errata sheet, p. 330, category 11b -- Analyst]

While in the State there are nearly 49 per cent. married females we have in England and Wales only about 38 per cent. of females in married condition. Against 40 per cent. unmarried females in the State the figures of England show about 54 per cent. spinsters, while widowhood is confined to only 8·2 per cent. there, against about 11 per cent. in the State. The figures leave no doubt about the special preference among the English women for the unmarried state. 000

150. Early Marriage.—The second feature of the Indian Census is the early age of marriage, evils of which have been sufficiently explained in the preceding chapters on sex and fertility. It will here suffice to invite a reference to the Subsidiary Table I which shows that amongst the males no child is married before the age of 5 while in the group 5-10 and 10-15, 18 and 51 boys per 1,000 were returned as married. The increase in the married proportion of the males from 13 to 18 per mille during the decade 1921-1931 in the age-period 10-15, for the whole State as well as under the different religions is mainly due to the anxiety of the parents to celebrate as many infant marriages as possible before the enforcement of the Infant Marriage Prevention Regulation of 1985 which prohibited marriages of girls below fourteen and of boys below eighteen years of age. It is hoped that these columns will be blank at the next Census. The proportion of marriages between 15-20 has increased from 290 to 309 which shows that the effects of the Regulation are manifesting themselves in practice by shifting the ages of males to legally marriageable age-groups. In the group 20-40, 40-60 and 60 and over the proportion has decreased. As already observed it may be asserted with confidence that with the passing of the Regulation the institution of early marriage would soon be wiped out of existence. The evils of early marriage are too numerous to mention and we may only refer to the two important results to which it generally leads *e. g.* (1) *The pre-puberty intercourse* which is the essential concomitant of child marriage inflicts serious physical injuries upon the girl-wife and many a premature birth involves risk to the life of the wife, (2) in the event of the husband's death the child-wife becomes a widow for life. The following table gives for England and Wales statistics regarding the civil condition of the population in thousands at certain age-periods :— 582 000

Age-period.		Males.					Females.				
		[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
All ages	...	18,075	9,940	7,470	660	5	19,811	[illegible]	7,[illegible]	1,[illegible]	8
Under 15	...	[illegible]	[illegible]	—	—	—	4,216	4,216	—	—	—
15—19	...	1,780	1,773	7	0	0	1,770	1,744	26	0	0
20—24	...	1,448	1,135	306	1	0	1,760	1,277	480	4	0
25—29	...	1,540	[illegible]	734	6	1	1,810	[illegible]	[illegible]	34	1
30—34	...	1,501	[illegible]	974	15	1	1,[illegible]	[illegible]	1,[illegible]	[illegible]	1
35—44	...	[illegible]	[illegible]	[illegible]	44	0	[illegible]	[illegible]	[illegible]	170	0
45—54	...	[illegible]	[illegible]	1,770	[illegible]	0	[illegible]	[illegible]	1,[illegible]	[illegible]	0
55—64	...	1,[illegible]	140	1,[illegible]	[illegible]	1	1,[illegible]	[illegible]	[illegible]	[illegible]	1
65—74	...	730	[illegible]	477	[illegible]	0	912	137	[illegible]	[illegible]	0
75 and over	...	[illegible]	[illegible]	[illegible]	[illegible]	0	[illegible]	[illegible]	[illegible]	[illegible]	0

The table shows at a glance that there is not a single male or female who is married at the age of less than 15 years while the age-group 15-19 has only ·4 per cent. married males and 1·7 per cent. married females. Even the 20-24 group has only 22 per cent. males and 27 per cent. females. This clearly establishes that marriage before 20 is practically non-existent in England and Wales while in this State the 15 to 20 group has 30 per cent. males and 80 per cent. females in the married condition. Even 10-15 age-group has 21 per cent. married females which evidences the existence of early marriage.

[Errata: cf. category 116, p. 330 for corrections..

161. The Preponderance of the Widows.—The current Census has *162 enumerated 114,105 widowers and 183,308 widows which establishes the characteristic preponderance of the widows over the widowers. The proportion for the entire State works to 5·4 per cent. widowers and 10·7 per cent. widows as against 3·4 per cent. widowers and 8·2 per cent. widows recorded by the Census of England and Wales in 1921. The contrast will be brought home by the fact that while in the State out of 183,308 widows there are 10,525 widows at ages below 25, the English Census of 1921 on the other hand discloses only 6,000 such widows in the total population of 1,622,000 widows which yields a proportion of 5 per cent. for the State and ·3 per cent. for England leading to the conclusion that widowhood before 25 is practically non-existent among the English women.

While 905 per 1,000 females are married and 75 widowed in the age-period 20-40, it will be a sad surprise to find the statistical ratio undergoing change in the next age-group 40-60 which has only 584 married females and 410 widows per mille and in the next higher group 60 and over the widows proportion increases to 778. In this connection the widowed state amongst the males increased from 83 to 226 in the group 40 to 60 and 320 in 60 and over. This preponderance of the widows over the widowers is a common feature of the Indian Census and arises from the comparative longevity of females but mainly from the greater freedom of marriage amongst the widowers and prohibition of widow re-marriage amongst the Hindus and only partial prevalence of the custom in other communities.

A reference to Subsidiary Table I reveals a sudden jump into widowhood as the females pass from 20-40 group into 40-60. In the 20-40 group there are only 75 widows per 1,000 while in the 40-60 group there is a sudden expansion of the widows proportion to 410 per 1,000 which is about six-times higher than the preceding group. The increase in the case of males proceeds more gradually from 83 in the group 20-40 to 226 in the group 40-60 and 360 in 60 and over.

The explanation for the larger proportion of widows is to be found in the 582 custom of child marriage coupled with the evil of pre-puberty intercourse which inflicts serious physical injuries upon the immature parents, and nips in the bud 587 the life of many a young husband dooming the poor child-wife to perpetual widowhood. The practice of marriage of old men (especially of the moneyed class) who already stand upon the thresh-hold of the next world with young virgins in the bloom of life further increases the proportions of the widows since the mysterious hand of death soon falls upon the bridegroom who is soon called upon to exchange the warmth of the nuptial bed for the icy chilliness of the tomb. The third and the strongest factor responsible for the superabundance of widows, which is chiefly contributed by the Hindus, is the injunction of the Hindu Shastras which enjoin enforced widowhood and prohibit re-marriage of the widows of the first three castes—The Brahmanas, the Kashatriyas and the Vaishyas. Neither revocation nor widow re-marriage is possible. The wife is enjoined to look upon her husband as an embodiment of God and offer complete submission to his will and dictates during life and in the case of his death the widow is enjoined a religious life of the completest chastity and prayer and is not to think of a fresh [762] union but to practise fasts and austerities. The sacredness of the perpetual union led to the practice of 'Sati' whereunder the widows burnt themselves on the funeral pyres of their husbands to maintain unsullied the sacred bond of marriage even in death. Such being the religious sanctions it was only natural that observance of this institution should be followed with great strictness by the followers of Hinduism and in spite of the law permitting widow re-marriage and the activities of various social organizations especially the Arya Samaj, the Hindu society has not been able to shake off the shackles although one meets with a few instances of widow re-marriage here and there. The Hindus and Jains and even some Muslim castes of the State observe the prejudice against widow marriage although in the interior of the Duggar country among the Thakkar and some other castes of the hills, some laxity prevails and the widows are taken over as wives by the brothers of the deceased husband. The Muslims and Budhists of the State also do not practise it on a large scale though their religion permits such marriages.

ª [Errata: read "upon"; cf errata sheet, p. 330, category 116 -- Analyst]

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152. Civil Condition by Natural Divisions.—The Subsidiary Table II which gives the statistics of marital condition by natural divisions shows that of all the divisions the Indus Valley has the highest proportion of married males (445 per 1,000) which is due to the general prevalence amongst the Budhists of the custom of polyandry under which only the eldest brother is married and all the younger brothers automatically become married and share the brother's wife in common. This is responsible for the high proportion of married males as all the younger brothers are returned as married for all practical purposes. This simultaneously explains the corresponding dearth in the married females (479) and preponderance of unmarried females most of whom are purposely kept without marriage for presentation as '*chomo*' to the monastery. The proportions of the unmarried and widowed males are consequently lowest in this division. The Jhelum Valley which is the predominantly Muslim division has the highest proportion of the married females *i. e.*, 509 against 473 of the Jammu Province and 479 of Indus Valley; and its proportion of unmarried females (412) is also greater than that of the Jammu Province (394) though slightly less than that of the polyandrist Budhists. This improvement in the married and the unmarried is due to the valley having much smaller proportion of widows (79) against (133) of the Jammu Province which is permeated by Hindu customs and (99) of the Indus Valley where also like Kashmir widow re-marriage is permissible. Confining our analysis to the statistics of females it is seen that the Jammu Province, as expected, takes the lead in early marriage of females as under both the 5-10 and 10-15 age-groups the Jammu Province shows a proportion of 58 and 245 married females respectively against 26 and 198 of the Kashmir Province and 35 and 144 of the Indus Valley. The reason that the Hindu element which regards the marriage of girls before puberty a religious duty is at work is self-evident. In this connection the accompanying diagram exhibiting civil condition by districts may also be referred to.

153. Civil Condition by Religion.—Some outstanding features of civil condition by religion having already been recorded in the preceding paragraphs in somewhat scattered manner it is desirable to give the main statistics in one place to enable comprehension of the comparative value of the statistics. From the diagram and marginal statement giving number per mille of each civil condition under the various religions it is evident that in the category of bachelors the proportion per mille is the largest among the Sikhs (557) after whom follow the Muslims (530), Hindus (527) and last of all the Budhists with only 455 unmarried males per 1,000 which is due to their peculiar custom of polyandry as is evidenced by the Budhist having the highest proportion of married males (480). As regards the married males after the upper-most limit shown by the Budhist come the Muslims (416), the Hindus (397) and the Sikhs (390) while amongst the widowers the Hindus form the larger proportion 76, the Budhists, Muslims and the Sikhs following in the descending order having 65, 54 and 53 widowers per mille. A comparison with the last Census shows that in the proportion of married males there has been an increase of 4 in Muslims and decreases of 15 and 4 in the case of Budhists and Sikhs while the Hindus proportion has been stationary. The all-round increase in the proportion of unmarried males in all religions is due to working of the Marriage Regulation which has prevented a considerable proportion of unmarried males (*i. e.*, below 18) from passing into the married category; and the reason for the all-round decrease in the widowed males is also to be partially sought in the operation of the same regulation which by preventing the marriages of girls below 14 has saved many deaths of child-wives which would have added many child-widowers to this category.

Religion.	Unmarried.		Married.		Widowed.	
	Male.	Female.	Male.	Female.	Male.	Female.
All Religions ..	534	404	412	489	54	107
Hindu ..	527	355	397	461	76	184
Muslim ..	530	415	416	497	54	88
Sikh ..	557	432	390	466	53	101
Budhist ..	455	455	480	432	65	113

DIAGRAM SIX

CIVIL CONDITION BY

X
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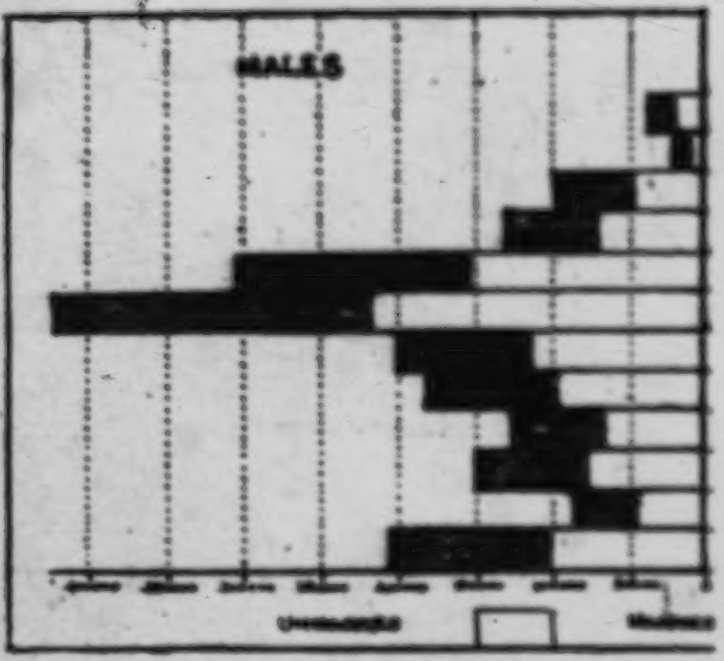

[Facing p. 171: A1]

HOWING
Y DISTRICTS

X
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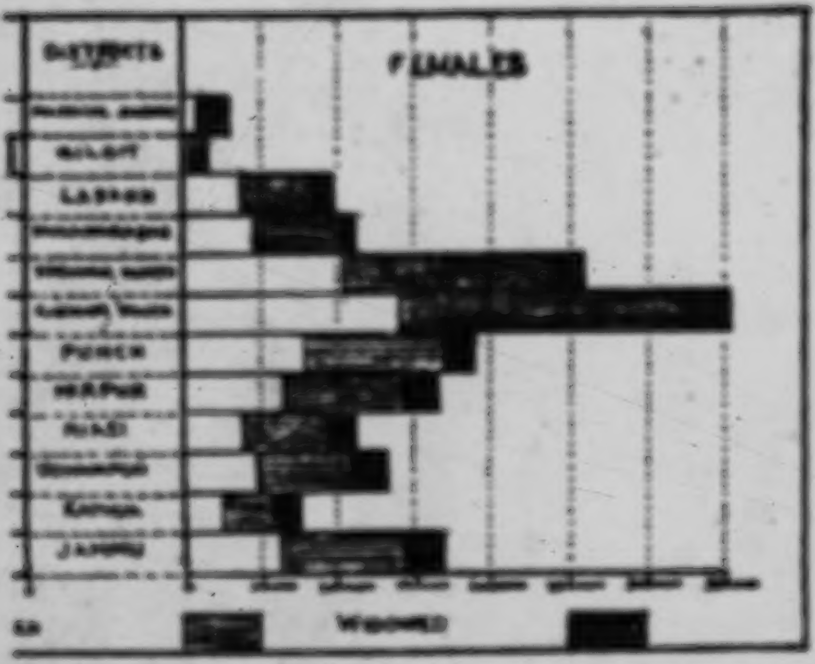

[facing p. 171: A2]

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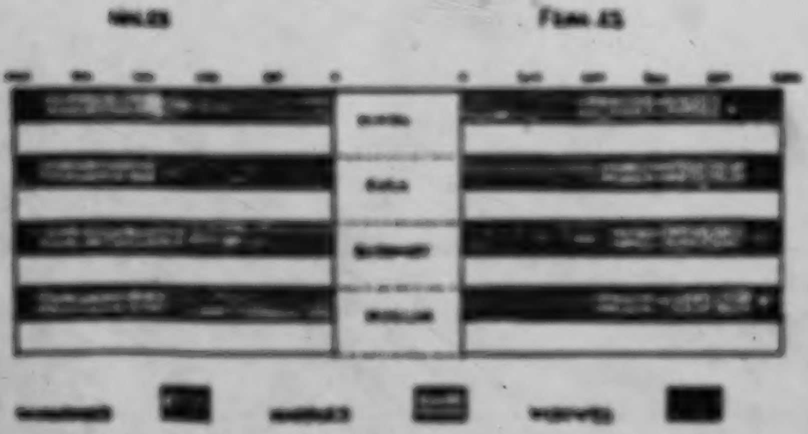
DISTRIBUTION OF 1000 OF EACH SEX IN EACH MAIN RELIGION BY CIVIL CONDITION



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Coming to the civil condition of the females by religion the marginal table which shows the variation since the last Census will be greatly helpful in assessing the improvements during the decade.

Religion.	Unmarried.		Married.		Widowed.	
	1931	1921	1931	1921	1931	1921
All Religions ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hindu ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Muslim ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sikh ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Buddhist ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

In the entire female population there has been an increase both in the unmarried and married proportions by considerable reduction from the widowed group (11 per cent.) which is really a matter of great satisfaction and is a sure proof of the decade being an exceptionally favourable one. Amongst the unmarried females there is an all-round improvement in the proportion of spinsters due to prevention of early marriage except in the case of Buddhists; amongst whom marriage is celebrated at a later age and early marriage is non-existent. The figures eloquently represent the truth when we find that the greatest increase in the proportion of unmarried females has taken place amongst the Hindus among whom the earlier marriage had the highest prevalence, the Sikhs showing a small increase of 13 and the Muslims a nominal increase of one. In the married class again the increase in the State is due to the immunity of the decade from Influenza which affects adversely towards females and also to the increasing care and consideration which is bestowed upon the softer sex as a result of contact with the Western civilization as also of the gradual breaking up of unhealthy social customs such as *Purdah*. It may now be confidently asserted that natural affection and growing regard for the wives amongst the youth of the educated classes is fast driving out the traditional neglect and illtreatment to which the young-wife was generally subjected at the husbands' house where the mother-in-law made her work the whole day as a household drudge regardless of her health and comfort. The Muslims and Buddhists are responsible for increase in the proportion of the married females while among the Hindus and Sikhs the proportion suffered a slight [illegible]

The decrease of 11 per cent. in the proportion of the widows is indicative of the progress of the society towards better ideals since it means the elimination of 11 per cent. misery of the unhappy women doomed to perpetual widowhood and so much improvement in the productive power of the community. The Buddhists have shown the maximum (37) decrease in widowhood and the Hindus also follow with a fairly good decrease of 27 while the Sikhs and the Muslims record decrease of 13 and 9 in the proportions per mille. The principal cause of this improvement is again the general freedom of the decade from epidemics and operation of the Marriage Regulation which deprived the widowed class of the contribution made by child-wives who became widows by the deaths of husbands in early age. Further analysis of the subject by provinces will swell the discussion into tedious proportions and for details we may simply refer the reader to the Subsidiary Table II and for his guidance it may be observed that the influence of the Hindu customs will be visible in the statistics of the Jammu Province while the figures of the Kashmir Province and the Frontier Districts will be found to be coloured by the Muslim and Buddhistic influences.

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164. **Civil Condition by Caste.**—Subsidiary Table V gives the distribution of 1,000 of each age by civil condition for certain selected castes. Since the age-groups adopted in this table are different from those adopted in the corresponding table of the last Census no comparison with the past is possible, and we shall in consequence confine our analysis to the statistics of the current Census alone and show the relative extent of civil condition in the various castes entered in the table. Amongst the Hindus the Kashmiri Pandits continue to have the largest number of unmarried males in all the age-groups commencing with [illegible] per mille in the age-group [illegible] and [illegible] in the last group [illegible] and over. The

*[Errata: cf. category 116, p 330 for corrections -- Analysis]

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higher Hindu castes such as the Brahmans, the Rajputs and the Khatris also show higher proportions of the unmarried and lower proportions of the married males which is due to the restrictions of endogamy and exogamy and other customs which considerably narrow down the circle of marriage and increase the difficulty of finding suitable brides. The twice-born castes of the Hindus (The Brahmans, the Kashatriyas and the Vaishyas) particularly those following the orthodox Brahmanic school observe with great strictness the endogamous castes and sub-castes and exogamous groups. No marriage can take place between people falling within the prohibited degrees of the Dharam Shastra (*e.g.*, descendants down to the 7th degree through males or females of paternal ancestors upto the 7th degree; and descendants down to the 5th degree of maternal ancestors upto the 5th degree). The custom of hypergamy among certain higher castes requiring the bestowal of a girl in marriage to a person belonging to equal or higher social group again places further obstacles in the way of marriage. This is sufficiently borne out by the figures under age-group 17-23 wherein Kashmiri Pandits (727), Khatris (708), Rajputs (681) and Brahmans (626) all have a rich proportion of the unmarried and a poor proportion of the married males. The absence of the above restrictions among the Shudra class is responsible for the lowest unmarried and highest married proportions as among the Chamars who have 487 unmarried and 487 married males in the group 17-23. The next favourable result is again shown by the depressed caste of Meghs who have 561 unmarried and 425 married males per mille.

In the category of the widowers aged 44 and over, the Kashmiri Pandits present the highest proportion (154) and are closely followed by the other higher castes Rajputs (100), the Brahmans (97) and Khatris (98), the lower castes of Chamar and Megh showing 64 and 70 widowers per mille which is due to the fact of their taking up widows as wives under various customs which recognise such unions as legitimate ones.

Among the Muslims in the age-group 17-23 the Rajputs have the highest proportion of the unmarried males (571) and the lowest married males which is due to their still observing in practice the customs of their Hindu brothers in this respect and the difficulties of matrimony still keeping many members of the community in unmarried state. Next to Rajputs come the Sayeds (563), Yashkun (534); the Gujjar, the Balti and the Jat, showing the lowest proportion of the unmarried and the highest proportion of the married males due to their being more liberal in respect of marriage. The proportion of widowers as shown by the age-group 44 and over is highest amongst the Jats (270) and lowest in the Sayeds (103). As regards the Sikhs and the Buddhists their civil condition has already been discussed under the paragraph dealing with religions, and the communities being small, details by further castes have not been given.

Civil condition of females by castes is also given in Subsidiary Table V from which it is seen that the Kashmiri Pandits and the Khatris possess the largest number of the unmarried females and the lowest number of married females in both the 7-13 and 14-16 groups which shows that early marriage in these two communities is the least in evidence; while the highest proportion of married females in these groups is presented by the Jats, Chamars and Meghs all of whom belong to the lower castes (the last two constituting among others the depressed classes of the State). In these castes the religious restrictions against marriage within prohibited degrees being non-existent and their free outdoor life either as agriculturists or labourers being conducive to greater laxity the early marriage has greater prevalence, especially when the birth of children instead of being regarded a burden on the family is hailed as a source of income since the children even in their tender age are sent out to labour and earn wages. Further the consideration of accumulating a big dowry for the marriage of girls which is a source of constant anxiety to the higher classes is almost negligible in these castes whose consequently procreation goes on at a much faster speed and in a reckless manner. The cause of slightly higher proportions of the married females at these ages among the higher castes of Brahmans and Rajputs is also to be found in the fact that the members of these communities residing in the interior of the hills who follow the agricultural pursuits have also been

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partially influenced by the somewhat liberal customs of their neighbours. In the group 17-23 the Kashmiri Pandits display the greatest proportion of married females and Khatris stand the last.

As regards prevalence of widowhood the age-group 44 and over shows that the Kashmiri Pandits have the largest proportion of widows (714) in the old-age group and the lowest proportion is given by the Chamars (514) which shows the glaring contrast between the high caste and the low caste of Hindus. The high proportion of the former is due to the strict prejudice against the widow re-marriage as also to the comparatively weaker health of the community which is preponderantly urban and derives its livelihood in a large measure from sedentary occupations especially clerkship. The proportion of the Brahmans (676) and Rajputs (648) who generally hail from Jammu are also sufficiently high due to the operation of restriction against widow marriage but their slight improvement over the Kashmiri Pandits is contributed by their leading outdoor life of greater activity in agriculture or military service which develops greater power of resistance. Widowhood in this age-group is the lowest, amongst the Chamars (514) which is due to lesser prejudice against widow re-marriage and also to the higher vitality born of manual labour which forms the chief source of livelihood of this community.

Adverting to the civil condition of females amongst the principal Muslim castes we find that in the groups 7-13 and 14-16 the Baltis show the highest proportion of the unmarried and the lowest proportion of married females and consequently early widowhood amongst them is also about the minimum. It does not seem that 14-16 is too early an age for the marriage of Balti girls as quite a large proportion of other Muslim castes are married during this age-period. Starting with the Gujjar who leads with 623 married females per mille we pass on in a descending order to Yeshkuns (586), Kashmiri Muslims (575), Rajputs (558), Jats (531), Sayed (443) and Baltis (273).

A comparison of the figures of married females of the castes of the Muslims and Hindus in the age-group 24-43 shows that the maximum and minimum proportion for married females are 927 and 873 for the Muslims and 845 and 720 for the Hindus which is probative of the fact that quite a large proportion of the Hindu married females pass on to widowhood between 24-43 while widowhood at this age-period is almost ½ amongst the Muslims which shows that a large proportion of females who become widows at this young age is reclaimed into married state soon after the death of the husband and are not doomed for life as amongst the Hindus. The group 44 and over shows that the main proportion of widows returned by the Muslim Jats and Sayeds is 581 against 714 the maximum shown by the Hindu caste of the Kashmiri Pandits and the minimum of 423 is shown by the Kashmiri Muslims against the minimum of 514 shown by the Chamars under the Hindus.

The Mongrik caste of the Buddhists has no married or widowed female in 7-13, 14-16 groups which establishes the absence of the early marriage amongst the Buddhists. The highest marriage proportion is displayed by the group 24-43 and even the group 44 and over contains more married than the younger group 17-23. The striking feature of this caste is that it has got the highest number of unmarried females in all age-groups which is due to the general desire of offering a female virgin by each house to the monastery as the best present to the gods, widowhood in 44 and over is also the lowest among the Buddhists which seems to establish a direct relationship between late marriages and low widowhood.

162. **General Conclusions.**—The Subsidiary Table IV gives the proportion of the sexes by civil condition for the principal religions and natural divisions and the statistics contained therein impart sufficient corroboration to the main conclusions drawn in the body of this chapter. Even a cursory glance at the columns of all ages gives a vivid picture of the broad facts about the entire State population which are summarised hereunder.

Firstly in the unmarried civil condition the ratio of females greatly falls short of the males, there being 673 spinsters for every 1,000 bachelors. 162x

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Secondly in the married state the females out-number the males by 44 in each thousand which is a conclusive evidence of the existence of polygamy to some extent in the State as this increase is reflected in the figures of all the communities with the exception of the Budhists who actually show a dearth of married females (907 per 1,000 males) due to the existence of polyandry instead of polygamy. Ploygamy is greatest in evidence amongst the Sikhs (1,093) and the least amongst the Hindus (1,011), the Muslims occupying an intermediate position (1,038).

Thirdly there is a great preponderance of the widows over the widowers, the former exceeding the latter by over 60 per cent. The proportion of the widows is the greatest amongst the Hindus (2,105) after whom follow the Budhists (1,733), the Sikhs (1,745) and the Muslims (1,420) in a descending order.

As regards the proportion of the sexes by divisions it is manifestly clear that the Indus Valley has the largest proportion of spinsters. The Jammu Province leads in the married proportion due to religious sanctions necessitating marriage amongst the Hindus as also among the Sikhs and the Muslims who are also influenced by the customs of the Hindus in this province. In widowhood again the Indus Valley takes the lead with 2,040 and is closely followed by Jammu Province with a proportion of 1,895, the Kashmir Province being best situated in this respect as it has only 1,185 widows per 1,000 widowers. The influence of the Hindu customs on the Jammu Muslims especially of the Rajput community is remarkably disclosed by the comparative proportion of the Muslim widows in the two provinces—the proportion in Jammu being as high as 1,681 against 1,115 of Kashmir.

We need not further swell the proportions of this chapter by extending the analysis to the various age-groups of the subsidiary table as we believe that the reader has been equipped with enough material to deduce proper conclusions from the statistics by age-period regarding the particular item he may be interested in.

SUBSIDIARY TABLE I.

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DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH SEX, RELIGION AND MAIN AGE-PERIOD AT EACH OF LAST FOUR CENSUSES.

Religion, Sex and Age.	Unmarried.				Married.				Widowed.			
	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13
All Religions.												
Males.												
0—5 ..	1,000	[illegible]	[illegible]	[illegible]	..	5	1	2	..	..	..	..
5—10 ..	[illegible]	[illegible]	[illegible]	[illegible]	18	13	11	11	..	1	..	..
10—15 ..	[illegible]	[illegible]	[illegible]	[illegible]	81	[illegible]	[illegible]	76	1	2	2	3
15—20 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	13	10	8	11
20—40 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	37	40	41
40—60 ..	30	30	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	151	139
60 and over ..	25	47	40	42	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Females.												
0—5 ..	1,000	[illegible]	[illegible]	[illegible]	..	4	2	6	..	..	..	..
5—10 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	1	2	2	2
10—15 ..	770	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	2	2	2	3
15—20 ..	270	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	21	24	24	28
20—40 ..	20	20	20	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40—60 ..	6	10	7	7	[illegible]	[illegible]	[illegible]	[illegible]	410	[illegible]	[illegible]	[illegible]
60 and over ..	6	6	10	10	[illegible]	[illegible]	[illegible]	[illegible]	770	[illegible]	[illegible]	[illegible]
Hindu (Brahmanic).												
Males.												
0—5 ..	1,000	[illegible]	[illegible]	[illegible]	—	1	1	2	—	..	..	—
5—10 ..	[illegible]	[illegible]	[illegible]	[illegible]	20	20	10	13	1	1	1	1
10—15 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	70	71	[illegible]	2	2	2	3
15—20 ..	[illegible]	740	744	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	10	20	20	[illegible]
20—40 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40—60 ..	[illegible]	[illegible]	131	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60 and over ..	77	43	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Females.												
0—5 ..	[illegible]	[illegible]	[illegible]	[illegible]	1	2	4	6	—	1	—	—
5—10 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	2	2	4	4
10—15 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	10	[illegible]	10	10
15—20 ..	[illegible]	[illegible]	13	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20—40 ..	13	3	10	10	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40—60 ..	2	4	3	2	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60 and over ..	3	3	7	2	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible].												
Males.												
0—5 ..	1,000	[illegible]	[illegible]	[illegible]	—	2	1	3	—	—	—	—
5—10 ..	[illegible]	[illegible]	[illegible]	[illegible]	18	13	20	20	—	1	—	—
10—15 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	1	2	2	2
15—20 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	11	10	6	10
20—40 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40—60 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	120	[illegible]
60 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

SUBSIDIARY TABLE I—(concluded).

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DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH SEX, RELIGION AND MAIN AGE-PERIOD AT EACH OF LAST FOUR CENSUSES.

Religion, Sex and Age.	Unmarried.				Married.				Widowed.			
	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13
Females.												
0—5	1,000	[illegible]	[illegible]	[illegible]	—	[illegible]	[illegible]	[illegible]	—	—	—	—
5—10	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10—15	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—20	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20—40	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40—60	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60 and over	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sikh.												
Males.												
0—5	[illegible]	1,000	[illegible]	[illegible]	[illegible]	—	[illegible]	[illegible]	—	—	—	—
5—10	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	[illegible]	—
10—15	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—20	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20—40	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40—60	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60 and over	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Females.												
0—5	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	—	—	—
5—10	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10—15	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—20	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20—40	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40—60	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60 and over	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Buddhist.												
Males.												
0—5	1,000	1,000	[illegible]	[illegible]	—	—	[illegible]	[illegible]	—	—	—	[illegible]
5—10	1,000	[illegible]	[illegible]	[illegible]	—	[illegible]	[illegible]	[illegible]	—	—	[illegible]	[illegible]
10—15	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—20	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20—40	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40—60	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60 and over	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Females.												
0—5	1,000	[illegible]	[illegible]	[illegible]	—	[illegible]	[illegible]	[illegible]	—	—	—	[illegible]
5—10	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	[illegible]	[illegible]	—
10—15	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	[illegible]	[illegible]
15—20	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20—40	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40—60	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60 and over	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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SUBSIDIARY

DISTRIBUTION BY CIVIL CONDITION OF 1,000 OF EACH SEX

Natural Division and Religion.	Males.																	
	All ages.			0—5			5—10			10—15			15—40			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Jammu and Kashmir State.																		
All Religions ...	[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	...	[illegible]	[illegible]	1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hindu ...	[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	1	[illegible]	[illegible]	1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Muslim ...	[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	...	[illegible]	[illegible]	1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sikh ...	[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	...	[illegible]	[illegible]	1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Buddhist ...	[illegible]	[illegible]	[illegible]	1,000	...	...	1,000	...	...	[illegible]	[illegible]	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
I. Jammu Province.																		
All Religions ...	[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hindu ...	[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Muslim ...	[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	...	[illegible]	[illegible]	1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sikh ...	[illegible]	[illegible]	[illegible]	[illegible]	1	...	[illegible]	[illegible]	1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Buddhist ...	[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	...	1,000	...	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
II. Jhelum Valley (Kashmir Province).																		
All Religions ...	[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	...	[illegible]	[illegible]	1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hindu ...	[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Muslim ...	[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	...	[illegible]	[illegible]	1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sikh ...	[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	...	[illegible]	[illegible]	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Buddhist ...	[illegible]	[illegible]	...	...	...	...	...	...	...	...	...	...	[illegible]	[illegible]	...	...	...	...
III. Indus Valley (Frontier Districts).																		
All Religions ...	[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Hindu ...	[illegible]	[illegible]	[illegible]	1,000	...	...	1,000	...	...	1,000	...	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Muslim ...	[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sikh ...	[illegible]	[illegible]	[illegible]	1,000	...	...	1,000	...	...	1,000	...	...	[illegible]	[illegible]	[illegible]	...	1,000	...
Buddhist ...	[illegible]	[illegible]	[illegible]	1,000	...	...	1,000	...	...	[illegible]	[illegible]	1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

TABLE II.

AT CERTAIN AGES IN EACH RELIGION AND NATURAL DIVISION.

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Females.																	
All ages.			0—5			5—10			10—15			15—40			40 and over.		
Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
20	21	22	23	24	25	26	27	28	29	30	31	32	33	34	35	36	37
[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	1	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	1	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	1,000	...	...	1,000	...	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	...	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	...	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	...	...	[illegible]	[illegible]	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	[illegible]	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	1	...	[illegible]	[illegible]	...	1,000	...	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	1	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	1,000	...	...	1,000	...	...	1,000	...	...	[illegible]	[illegible]	...	...	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	1,000	...	...	[illegible]	1	...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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SUBSIDIARY TABLE III.

DISTRIBUTION BY MAIN AGE-PERIODS AND CIVIL CONDITION OF 10,000 OF EACH SEX AND RELIGION.

Religion and Age.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
All Religions ..	5,280	4,132	588	4,041	4,886	1,073
0—10 ..	2,708	36	1	2,830	84	3
10—15 ..	1,144	61	3	882	349	6
15—40 ..	1,356	2,774	300	367	3,730	369
40 and over ..	72	1,261	284	9	723	706
Hindu (Brahmanic) ..	5,297	3,941	762	3,325	4,800	1,898
0—10 ..	2,489	36	1	2,001	80	4
10—15 ..	1,010	64	3	780	860	13
15—40 ..	1,643	2,700	308	148	3,443	555
40 and over ..	118	1,069	450	8	787	1,230
Arya ..	5,100	4,137	763	3,733	4,830	1,437
0—10 ..	2,044	35	2	2,714	90	8
10—15 ..	1,873	60	4	817	229	13
15—40 ..	1,093	2,601	264	220	3,083	380
40 and over ..	90	1,400	490	4	740	1,040
Sikh ..	4,547	3,902	551	4,230	4,005	1,619
0—10 ..	2,190	19	1	2,174	84	5
10—15 ..	1,336	45	1	917	308	7
15—40 ..	1,083	2,810	187	225	2,840	916
40 and over ..	60	1,330	362	15	890	700
Jain ..	4,650	3,000	340	4,239	4,059	1,102
0—10 ..	9,818	182	.....	10,000	.....	.....
10—15 ..	10,000	.....	.....	9,300	700	.....
15—40 ..	4,900	4,657	444	1,670	7,330	990
40 and over ..	1,037	6,596	2,367	298	4,800	4,901
Buddhist ..	4,640	4,680	680	4,046	4,035	1,919
0—10 ..	9,994	3	.....	9,993	7	.....
10—15 ..	9,865	129	6	9,714	248	38
15—40 ..	3,680	5,770	550	6,007	3,600	393
40 and over ..	1,140	7,236	1,120	460	6,520	3,020
Muslim ..	4,930	4,630	440	4,234	4,914	870
0—10 ..	9,987	12	1	9,860	135	5
10—15 ..	9,490	480	10	7,817	2,146	37
15—40 ..	3,880	5,662	478	394	8,941	665
40 and over ..	318	7,160	2,522	48	5,343	4,609
Christian ..	4,148	4,289	563	4,739	4,467	794
0—10 ..	9,944	56	.....	9,878	122	.....
10—15 ..	9,021	969	.....	8,062	1,844	94
15—40 ..	2,998	6,540	461	1,168	7,862	970
40 and over ..	180	5,315	3,505	1,084	6,415	2,501

SUBSIDIARY TABLE IV.

Proportion of the Sexes by Civil Condition at certain Ages for Religions and Natural Divisions.

Natural Divisions and Religions.	Number of Females per 1,000 Males.														
	All ages.			0—10			10—15			15—40			40 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Jammu and Kashmir State.															
All Religions ..	673	1,046	1,016	914	1,068	2,716	687	3,867	2,948	118	1,308	1,209	108	809	1,617
Hindu ..	686	1,011	2,105	997	1,054	2,223	650	4,144	4,213	99	1,300	2,194	23	415	2,090
Muslim ..	672	1,038	1,460	911	1,910	2,202	691	3,418	2,330	106	1,243	898	163	839	1,716
Sikh ..	711	1,093	1,748	900	2,000	3,000	646	5,290	5,667	152	1,335	1,403	216	477	1,888
Buddhist ..	1,007	907	1,763	1,039	3,000	.....	1,007	2,041	3,000	1,074	943	1,690	838	888	1,789
Jammu Province.															
All Religions ..	690	1,051	1,836	923	1,954	3,090	674	3,238	3,490	168	1,312	1,603	67	393	2,017
Hindu ..	684	1,080	2,130	935	1,939	2,390	644	3,903	4,316	95	1,291	2,219	27	407	2,093
Muslim ..	697	1,077	1,661	920	1,783	2,676	690	2,933	2,676	196	1,307	1,176	154	823	1,934
Sikh ..	706	1,097	1,939	992	2,308	3,000	677	4,502	3,333	197	1,680	1,805	333	487	1,796
Buddhist ..	898	1,033	1,800	1,000	.....	.....	968	.....	.....	683	1,230	632	.....	886	2,333
Jhelum Valley (Kashmir Province).															
All Religions ..	670	1,037	1,165	949	2,042	3,000	670	3,096	2,262	148	1,303	728	98	511	1,457
Hindu ..	689	976	1,949	934	4,070	.....	760	3,127	2,409	57	1,296	1,910	.....	429	1,813
Muslim ..	673	1,039	1,115	937	2,008	2,312	665	3,908	2,343	163	1,303	651	133	515	1,376
Sikh ..	716	1,099	1,463	913	4,111	.....	638	10,700	.....	169	1,309	860	26	494	1,497
Buddhist ..	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Indus Valley (Frontier Districts).															
All Religions ..	795	1,013	2,090	962	6,940	900	784	3,616	1,894	422	1,111	1,272	650	650	2,250
Hindu ..	136	106	99	739	.....	.....	683	.....	.....	4	107	80	125	889	133
Muslim ..	784	1,047	2,130	943	5,039	908	738	3,710	1,516	341	1,631	1,304	497	622	2,698
Sikh ..	681	812	800	676	.....	.....	845	.....	.....	233	480	.....	.....	106	.....
Buddhist ..	1,060	996	1,763	1,030	.....	.....	1,060	1,917	4,000	726	939	1,711	883	880	1,390

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SUBSIDIARY TABLE V.

DISTRIBUTION OF 1,000 MALES OF EACH AGE BY CIVIL CONDITION.

Caste.	0—6			7—13			14—16			17—23			24—43			44 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Hindu.																		
Brahman ..	1,000	....	....	[illegible]	60	1	[illegible]	[illegible]	13	[illegible]	348	[illegible]	[illegible]	[illegible]	[illegible]	97	[illegible]	[illegible]
Thakkar ..	[illegible]	1	....	[illegible]	20	5	[illegible]	170	9	457	467	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Jat ..	1,000	....	....	[illegible]	[illegible]	....	[illegible]	178	4	[illegible]	[illegible]	31	141	[illegible]	71	47	713	[illegible]
Kashmiri Pandit ..	1,000	....	....	[illegible]	18	....	[illegible]	40	3	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	154	[illegible]	[illegible]
Khatri ..	1,000	....	....	[illegible]	174	1	[illegible]	107	16	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Megh ..	1,000	....	....	[illegible]	17	1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Rajput ..	1,000	....	....	[illegible]	[illegible]	....	[illegible]	[illegible]	4	[illegible]	[illegible]	[illegible]	277	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Muslim.																		
[illegible] ..	1,000	....	....	[illegible]	9	1	[illegible]	[illegible]	[illegible]	[illegible]	481	[illegible]	71	[illegible]	[illegible]	13	[illegible]	[illegible]
Gujjar ..	1,000	....	....	[illegible]	[illegible]	....	[illegible]	161	7	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	71	16	[illegible]	[illegible]
Jat ..	1,000	....	....	[illegible]	31	....	[illegible]	[illegible]	4	[illegible]	[illegible]	[illegible]	107	[illegible]	113	[illegible]	[illegible]	[illegible]
Kashmiri ..	1,000	....	....	[illegible]	3	....	[illegible]	19	....	[illegible]	[illegible]	3	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Rajput ..	1,000	....	....	[illegible]	[illegible]	1	[illegible]	[illegible]	3	[illegible]	[illegible]	14	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sayed ..	1,000	....	....	[illegible]	18	....	[illegible]	[illegible]	7	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Tarkhan ..	1,000	....	....	[illegible]	6	1	[illegible]	[illegible]	3	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	3	[illegible]	[illegible]
Buddhist.																		
[illegible] ..	1,000	....	—	[illegible]	3	....	[illegible]	47	1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	43	119	[illegible]	[illegible]

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SUBSIDIARY TABLE V—(*concluded*).

DISTRIBUTION OF 1,000 FEMALES OF EACH AGE BY CIVIL CONDITION.

Caste.	0—5			5—10			10—15			15—40			40—60			60 and over.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Hindu.																		
Brahman ..	1,000	....	....	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Chamar ..	1,000	....	....	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Jat ..	1,000	....	....	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kashmiri Pandit ..	1,000	....	....	[illegible]	[illegible]	....	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	....	[illegible]	[illegible]
Khatri ..	1,000	....	....	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Megh	1,000	....	....	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Rajput ..	1,000	....	....	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Muslim.																		
[illegible] ..	1,000	....	....	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Gujjar ..	[illegible]	1	....	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Jat ..	1,000	....	....	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kashmiri ..	1,000	....	....	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Rajput ..	1,000	....	....	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sayed ..	1,000	....	....	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Tarkhan ..	1,000	....	....	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Buddhist.																		
[illegible] ..	1,000	....	....	1,000	....	....	1,000	....	....	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

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CHAPTER VII.

INFIRMITIES.

I. Statistical Data.

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Subject.	Tables.		
	Imperial.	State.	Subsidiary.
Infirmities by Age-periods ..	IX—(i)	....	....
Infirmities by Districts ..	IX—(ii)	....	....
Infirmities by Selected Castes, Tribes or Races ..	....	III	....
Number afflicted per 100,000 of the population at each of the last four Censuses ..	....	....	I
Number afflicted per 100,000 persons of each age-period and number of females afflicted per 1,000 males ..	....	....	II
Distribution of the infirm by age per 10,000 of each sex	....	....	III

II. General Observations.

156. Reference to Statistics.—The statistics regarding infirmities are contained, as detailed above, in the two parts of Imperial Table IX and State Table III. Three Subsidiary Tables, which have been compiled from the Imperial and State Tables, are appended to this chapter to show in proportional figures the distribution of the afflicted persons by locality, age and sex.

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157. Instructions to Enumerators.—The instructions issued to the enumerators were to record in column 18 (*i.e.*, the last column) of the Census schedule whether any person was suffering from insanity, leprosy, blindness or deaf-mutism. He was only to enter the name of the infirmity in this column if any person was totally blind of both eyes, or both deaf and dumb, or insane or suffering from corrosive leprosy. Instructions were further issued not to enter those who were blind of only one eye and were not deaf as well as dumb or who were suffering from white leprosy or leucoderma only and other infirmities not falling within the scope of this column.

Owing partly to the difficulties in the way of an accurate diagnosis, and partly to deliberate concealment, the statistics in these tables cannot be considered to be as reliable as other Census figures. Not only is concealment easy especially in the case of females, but for the untrained enumerator it is difficult to define the stage at which the feeble minded pass into the category of the insane or to distinguish leprosy from the diseases which superficially resemble it such as syphilis etc.

The Census agency is by no means an expert agency. The enumerator is made to work gratuitously at a business which is becoming more and more distasteful to him and consequently the errors of diagnosis are apt to creep in.

*659 The danger of wilful concealment is greatest in the case of leprosy when the infirm is a woman belonging to a respectable family.

It has long since been recognised that the collection of such information is one of the most unsatisfactory and inaccurate feature of every Indian Census, yet as the errors are to some extent constant, the statistics of distribution and variation are not altogether devoid of comparative value.

Wrong entries such as deaf-mute, lame, white leprosy etc., were, however, found recorded in the schedule as in previous Censuses but these were detected and eliminated during the process of slip-copying. The infirmities were separately extracted from the schedules on slips by a special gang of copyists, whose work was carefully examined and supervised by the inspecting staff. The tabulation having been scrupulously scrutinised, there is little doubt that the compilation of the Infirmity Table has been very accurately accomplished.

The collection of a scientifically accurate data of infirmities can be done in a suitable manner only by trained staff working under the instructions of the Medical officers.

159 **158. General comparison with previous Censuses.**—The actual number of persons suffering from each infirmity being not available for 1891 Census at which infirmities were recorded for Europeans and Anglo-Indians only, statistics of the four Censuses only are detailed in the marginal table. It is quite evident from the statement that the total number of afflicted persons has increased by 3,008 during the decade under report, which means an increase of 25·18 per cent. in the population of the infirms, compared to an increase of 9·8 per cent. in the total population. The percentage of increase in the number of the afflicted persons in 1911-1921 amounted to 15 per cent. against a corresponding increase of 5·1 per cent. in the total population, and 6·8 per cent. against 9·7 per cent. in the decade 1901-1911. The progressive increase in the number of infirms since 1911 may be ascribed, in part, to the greater accuracy of this Census and partly to the inclusion of weak-minded as insane and of those who are hard of hearing and dim-sighted as deaf-mute and blind through inaccurate diagnosis or the over-zeal of the enumerating agency.

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Infirmity.		1931	1921	1911	1901
Insanity	..	1,434	1,594	1,759	1,439
Deaf-mutism	..	5,797	4,513	3,943	3,349
Blindness	..	[illegible]	4,549	4,747	3,096
Leprosy	..	[illegible]	1,480	1,582	1,067
Total	..	[illegible]	[illegible]	12,379	8,949

The proportion of infirms per 100,000 of the population for the last three decades is noted in the margin from which it is obvious that in the case of insanes, the present decade keeps pace with the past although the other infirmities show a progressive increase during this decade. All the three provinces register an increase in the number of afflicted persons which seems partly due to the more careful enumeration at the present Census and partly due to the simplification of the definitions of leprosy, deaf-mutism since 1911 Census.

Decade.		Proportion of infirms per 100,000 of the population.			
		Insanity.	Deaf-mutism.	Blindness.	Leprosy.
1921-1931	..	37	160	180	59
1911-1921	..	39	135	140	46
1901-1911	..	40	96	153	44

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159. Co-existent Infirmities.—In 1921 Census, cases of double infirmities were almost negligible but at the present Census, these cases of cumulative misfortunes are numerous. The marginal table shows that 155 persons were returned as afflicted with double infirmities, out of which 10 were insane and blind; 4 insane and lepers and 26 blind and leper while 115 deaf-mutes had additional infirmity associated with them. Leprosy and blindness are both diseases associated with filthy conditions of living and such cases frequently occur in combination.

Infirmity.	Total.	Males.	Females.
Insanity and deaf-mutism ..	44	34	10
Insanity and blindness ..	10	8	2
Insanity and leprosy ..	4	1	3
Deaf-mutism and blindness ..	46	36	10
Deaf-mutism and leprosy ..	25	16	9
Blindness and leprosy ..	26	15	11
Total of double infirmities ..	155	110	45

III. INSANITY.

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160. Main Figures.—As already stated in the foregoing paragraphs, the total number of persons returned as insane is 1,424 as compared to 1,228 of the 1921 Census. There are thus 39 insane persons per 100,000 of the general population. The marginal table gives the main comparative figures of the prevalence of insanity since 1901. There is an increase of one per 100,000 of population amongst females since 1921 which is just balanced by a corresponding equal ratio of decrease in males.

Year.	Males.	Females.
1901 ..	60	37
1911 ..	46	30
1921 ..	61	37
1931 ..	60	38

161. Insanity by Locality.—The Jhelum Valley tops the list by reporting a proportion of 80 male insanes per 100,000 of population followed by the Outer Hills (40), the Sub-montane and Semi-mountainous Tract (29) and the Indus Valley (26) in order of succession. The largest proportion of female insanes (33) is again reported in the Jhelum Valley Division which is succeeded by the Outer Hills (30) and the Indus Valley (24); but the Sub-montane and Semi-mountainous Tract (15) bottoms the list. Coming to the districts, the small Jagir of Chenani records the highest proportion (118) among males though it stands second in respect of females as will appear on a reference to Subsidiary Table I, appended at the close of the chapter. The highest prevalence of insanity among females is in the hilly district of Gilgit. The difference between the sexes is the least where the female sex comes out to join the male population freely in performing the outdoor occupation. From this point of view, in Reasi district, Poonch Jagir and Ladakh and Gilgit districts of the Indus Valley, where both males and females take an equal share in the struggle for existence, the sexes approach equality in their proportion of insanes to the total population.

162. Insanity by Age and Sex.—Subsidiary Tables II and III record the proportions of the infirms at each age-period by 100,000 and 10,000 of each sex. Hence it would suffice to discuss the figures relating to certain typical age-groups. The first and the last age-periods show a remarkable decrease when compared to 1921 Census as is shown by the marginal statement. The reason for this large decrease under 0-10 can be ascribed partly to the greater accuracy of the statistics collected and partly to better diagnosis on the part of the enumerating agency to whom detailed vernacular instructions to differentiate between

Age-period.	Number of insane per 10,000 of each sex.			
	Males.		Females.	
	1931	1921	1931	1921
0—10 ..	520	916	1,236	1,464
10—20 ..	1,986	2,037	2,373	2,708
20—40 ..	4,709	4,104	4,194	2,106
40—60 ..	1,942	2,080	1,086	1,048
60 and over ..	492	864	580	861

158 the various types of infirmity were issued before-hand, while the deficiency in the case of persons aged 60 and over, can be attributed to the fact that insane do not live long. Another reason usually assigned for the deficit among females is the concealment on the part of ladies who are generally unmarried and the same holds good as far as 0-10 age-period is concerned, because insanity is not a disease of infancy.

165. Insanity by Caste.—State Table III deals with the infirmities by selection castes from which the marginal statement showing insanity by some principal castes has been extracted.

The figures of the main religions show that the proportion of insane males is higher among Muslims and the lowest among the Budhists.

It is seen that the Brahmans are the highest sufferers (71) from this disease due to the literary brain work involving excessive mental strain as compared to low incidence amongst the Chamars (23) who are engaged in manual work.

The proportion amongst Mahajans, Khatris, Rajputs, Meghs and Dooms are 45, 36, 40, 38 and 49 respectively.

Amongst the Muslims the highest incidence is noticed in the Kashmiri Muslim (53) and the lowest amongst the Arains (8 males).

Caste or Community.	Population dealt with.		Actual No. of Insane.		No. of Insane per 100,000 of each sex.	
	Males.	Females.	Males.	Females.	Males.	Females.
I. Muslim ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
II. Hindu ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
III. Budhist ..	[illegible]	[illegible]	3	4	[illegible]	[illegible]
Castes:—						
Jat ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Brahmans (including Mohyals and Kashmiri Pandits) ..	[illegible]	[illegible]	[illegible]	[illegible]	71	[illegible]
Kashmiri Muslim ..	[illegible]	[illegible]	[illegible]	[illegible]	53	[illegible]
Doom ..	[illegible]	[illegible]	8	3	49	19
Mahajan ..	[illegible]	[illegible]	6	...	45	...
Gujjar ..	[illegible]	[illegible]	[illegible]	43	41	[illegible]
Rajput ..	[illegible]	71,119	[illegible]	16	40	[illegible]
[illegible] ..	[illegible]	[illegible]	7	7	[illegible]	[illegible]
Megh ..	[illegible]	[illegible]	14	7	38	[illegible]
Khatri ..	[illegible]	[illegible]	6	...	36	...
Chamar ..	[illegible]	[illegible]	[illegible]	4	23	[illegible]
Arain ..	[illegible]	[illegible]	3	3	8	9

IV. DEAF-MUTISM.

732 **166. Main Figures.**—The total number of sufferers from deaf-mutism recorded at the present Census is 5,787 as compared to 4,513 of 1921 and 3,043 in 1911 Census, which gives the proportion of 159 persons per 100,000 of the population. The marginal table gives comparative figures for deaf-mutes by sex for the last four Censuses.

Year.	Proportion per 100,000 of population.	
	Males.	Females.
1901	[illegible]	[illegible]
1911	107	87
1921	[illegible]	120
1931	180	[illegible]

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185. Local Extent.—(i) *By Natural Divisions.*—The Indus Valley tops the list by registering the proportion of (373) males per 100,000 of the population and is succeeded by the Outer Hills (176). The Sub-montane and Semi-mountainous Tract stands third with (166) while the Jhelum Valley falls to the bottom as will appear from the marginal statement. On the female side, as well, the Indus Valley takes the lead and the other divisions follow the same order in which they stood in case of males. The Indus Valley Division reports the highest proportion as in 1931 leading us to the definite conclusion that the climatic and physical conditions of this hilly region are favourable to the growth of this disease.

Natural Division	Proportion per 100,000 of population	
	Males	Females
I. Indus Valley	373	[illegible]
II. Outer Hills	176	[illegible]
III. The Sub-montane and Semi-mountainous Tract	166	[illegible]
IV. Jhelum Valley	[illegible]	[illegible]

(ii) *By Districts.*—On a reference to Subsidiary Table I, the reader will at once make out that the mountainous districts of Ladakh and Gilgit show a comparatively larger proportion and are followed by the Udhampur district. These proportions working out to 1,082 males and 1,060 females in Gilgit, 378 males and 372 females in Ladakh and 310 males and 236 females in the Udhampur district, again lead us to the inference that this disease greatly prevails in the mountainous regions.

186. Age and Sex.—Deaf-mutism is usually a congenital defect and its sufferers are comparatively short-lived. This infirmity shows a greater incidence on the males than among females, the number of female sufferers per 1,000 men suffering from the infirmity being 662. The marginal statement and the accompanying diagram shows at a glance the preponderance of males at all age-periods since the lengths of male lines on the left are much greater than that of their female counter-parts shown on the right. The difference is most marked at the age-group 40-50 which has 570 female deaf-mutes to every one thousand males. The comparatively larger proportion of females (782 to 1,000 male sufferers) in the earlier age-groups at the present Census is due to better registration of female deaf-mutes and the fairly progressive decrease in the sex-ratio of the sufferers indirectly lends support to the theory that deaf-mutism is a disease of early age.

Age-group	No. of females afflicted per 1,000 males
0— 5	[illegible]
5—10	[illegible]
10—15	[illegible]
15—20	[illegible]
20—40	[illegible]
40—50	[illegible]
50—60	[illegible]
60 & over	[illegible]

The Subsidiary Table II (number afflicted per 100,000 persons of each age-period) exhibiting the extremely low proportion of infants below 5 in both the sexes discloses the inability of the parents to detect the infirmity in its initial stage who treat the defect as a retarded growth of the powers of hearing and speech. It further shows a gradual rise upto 15-20 age-group, after which a steady decrease in both the sexes is registered excepting the age-group 60 and over which is not a quinquennial age-period but has all subsequent age-periods clubbed under it. The higher proportion at age-group 60 and over is also partially the result of erroneous conclusion amongst deaf-mutes of the old persons whose faculty of speech and hearing generally becomes defective due to their advanced age.

187. Deaf-mutes by Caste or Community.—Deaf-mutes are preponderant among Baltis who record 1,297 males and 1,176 females per 100,000 of population. With 805 males and 721 females, Jats occupy the second position. Pro-

DIAGRAM SHOWING NUMBER OF INFIRMS
AT CERTAIN AGE PERIODS

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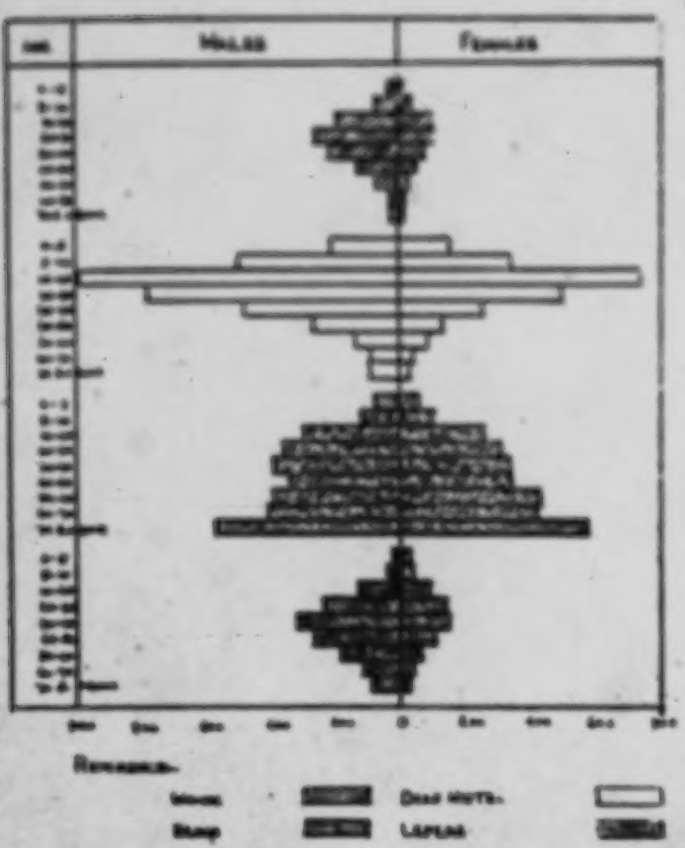

[Facing p. 199]

732 portion to other castes also exhibited in the margin. Balti and Yashkun, the Frontier castes, return a large proportion occupying the first and the second position which can be ascribed to the severe climatic conditions of the Indus Valley region which is located at several thousand feet above the sea level. The chilly winds and snow storms which characterise the winter of this region inflict great injury on the organs of hearing and promote this infirmity. The Brahmans (237 males and 116 females), Rajput (162 males and 10[illegible] females) and Kashmiri Muslim (120 males and 118 females) record comparatively low proportions.

Caste.	Population of caste.		Actual No. of deaf-mutes.		Deaf-mutes per 100,000 of population.	
	Males.	Females.	Males.	Females.	Males.	Females.
Balti ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bot ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Yashkun ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Shin ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Brahman ...	[illegible]	[illegible]	[illegible]	[illegible]	237	[illegible]
Rajput ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kashmiri Muslim	[illegible]	[illegible]	[illegible]	[illegible]	120	118

V.—BLINDNESS.

168. Local Distribution of Blindness.—The total number of sufferers from blindness reported during the present Census is 5,669 persons against 4,649 in 1921 which shows an increase of 1,020 persons during the decade under report. The proportion per 100,000 of population varies from 142 males and 14[illegible] females in 1921 to 149 males and 165 females in 1931. The comparative proportions by provinces are shown on the margin. Jammu and Kashmir Provinces register an increase in the proportions while the Frontier Districts return a decrease in both the sexes when compared to 1921.

Province.	Proportion per 100,000 of population.			
	Males.		Females.	
	1931.	1921.	1931.	1921.
State ...	149	142	165	[illegible]
Jammu Province	[illegible]	[illegible]	[illegible]	[illegible]
Kashmir	[illegible]	[illegible]	[illegible]	[illegible]
Frontier Districts	[illegible]	213	[illegible]	[illegible]

Subsidiary Table I shows that the highest proportion of blindness (191 males and 223 females) is returned by the Indus Valley Division comprising the hilly districts of Ladakh and Gilgit. The prevalence of blindness in Gilgit and Ladakh is mostly responsible for this abnormal rise. The inhabitants of the Frontier Illaqas who generally stay at home and remain enclosed within the four walls of dark and unhygienic houses to save themselves from the rigours of severe winter are more apt to catch this disease. The glare produced by the play of the blazing rays of the sun on the mountain's peaks and the valleys all covered with snow injuriously affects the eye-sight and increases blindness.

[164] **169. Connection with Small-pox.**—Small-pox, though it exerts a secondary influence over blindness, cannot be omitted from discussion altogether. In certain localities where small-pox predominates, ratio of blindness must naturally be high. In 1928, virulent small-pox entering from Kashmir, broke out in Gilgit district involving several villages which can be held responsible to some degree for the highest proportion of sufferers from blindness in the Indus Valley Division.

170. By Age and Sex.—The diagram is so simple that the reader for himself can form an idea as to which of the sex is more susceptible to suffer most. Blindness is pre-eminently a disease of old age, of which the steady rise in the ratio of both males and females with a minimum of 23 males and 18 females per 100,000 of persons at 0-5 age-period and a minimum* of 1,097 males and 1,502 females at the age-period 60 and over is a convincing testimony. The greater incidence

*[Errata: read "maximum"; cf. errata sheet p. 330,
[illegible]

732 of this infirmity in old age lends further support to the fact that the statistics collected at the present Census are more accurate and reliable when compared to the previous one.

Number of females afflicted per 1,000 males stands highest (1,134) at the age-period 55-60 and the minimum (763) is returned by 0-5 age-group which further reflects the accuracy of the infirmity figures at the 1931 Census. It seems that women in their old ages are more liable to loss of the power of vision due to the drudgery of housekeeping. Cooking which requires six hours daily dealing with fire and smoke prejudicially affects the vision, as also the needle work.

171. Distribution of Blindness by Caste.—The marginal statement shows the actual number of sufferers from blindness and also proportion per 100,000 of the population afflicted. Balti males supersede Jat males by 333 while Jat females to counterbalance the proportion show an increase of 720 over Balti females. The literate classes like Brahmans among whom this infirmity should have a large number of victims return small proportions (204 males and 230 females) per 100,000 of the afflicted population which is a healthy sign. Baltis supersede all castes in this respect and the Mongols too show an abnormal proportion. The Baltis and the Mongols living in the Frontier Districts of Ladakh where the severity of the winter requires excessive 4 use of fire and close association with smoke packed as they are in small rooms heated with fire naturally show a much higher proportion of blindness than the other castes who reside in milder climates. The dazzling reflection of the sun from the white snows all round is another cause which injures the eye-sight. The Chamar and Bafinda castes whose avocations call for a closer application of the eye-sight may rightly have a large number of such sufferers among them. As regards the high proportion among Jats, it is a matter of common knowledge that the life of a Jat is cast into a very hard mould. From morning till night, he is engaged in some operation relating to agriculture. The scorching heat of summer when even birds and beasts are afraid of starting out into the open country, is the time when the Jat and his family is out in the field reaping corn. The glare of the tropical sun and the dust of the field are enough to weaken eye-sight and the absence of prompt treatment ultimately renders it useless. Similarly the profession of a Julaha (Bafinda) requires constant attention to a minute work like the spinning of thread and the strain falling on his eyes greatly weakens the eye-sight. In short this infirmity is largely dependent on mode of living, occupation and climatic conditions.

Caste.	[illegible]			
	Actual No.		Males.	Females.
	Males.	Females.		
Brahmans	[illegible]	[illegible]	204	230
Jat	[illegible]	[illegible]	[illegible]	[illegible]
Chamar	[illegible]	[illegible]	[illegible]	[illegible]
Balti	[illegible]	[illegible]	[illegible]	[illegible]
Mongol	[illegible]	[illegible]	[illegible]	[illegible]
Bafinda	[illegible]	[illegible]	[illegible]	[illegible]

VI. LEPROSY.

164 **172. Definition.**—Leprosy is an infectious disease of marked chronicity which is caused by B-lepræ, non-motile bacillus as discovered by Hansen in 1871. It is most frequent in India. But the slow progress of the disease and immunity of animals from this infirmity have rendered investigation of modes of infection difficult.

173. Leprosy locally distributed.—The total number of lepers in the State returned at the present Census is 2,026 persons (1,381 males and 645 females), out of which the highest number of lepers (792 males and 326 females) is reported by the Jammu Province and 500 males and 232 females are claimed by the Kashmir Province, the Frontier Districts with 89 males and 87 female lepers standing the last. The proportion per 100,000 persons of the population works out to 71 males and 37 females against 60 femalesin 1921 and 59 males and 26 females

4 [Errata: cf. category 116, p-330 for corrections-- Analyst]

764 in 1911, as detailed in the marginal statement.

Year	Proportion of lepers per 100,000 of population	
	Males	Females
1931 ...	[illegible]	[illegible]
1921 ...	[illegible]	[illegible]
1911 ...	[illegible]	[illegible]

From the Subsidiary Table I it is clear that the Outer Hills with a proportion of 132 males and 58 females take a lead and corroborate the conclusion of 1921 Census that this infirmity has the greatest prevalence in this division which may be due to the prevalence of venereal diseases in the hilly tribes of this division springing from laxity of morals among the inhabitants of this tract but it is rather difficult to be positive about the real causes of this infirmity.

The insanitary conditions of living and unwholesome dietary also constitute potent factors in this behalf. The Indus Valley (60 males and 42 females) the Jhelum Valley (30 males and 32 females) and the Sub-montane and Semi-mountainous Tract (14 males and 8 females) follow in a descending order in regard to these proportions.

Within the Outer Hills, the Chenani Jagir records the highest proportion (270 males and 160 females) of lepers both among males and females, which is followed by Udhampur district in the case of males (170) and by Ladakh district of the hilly division in respect to females (93), as can be ascertained by a reference to Subsidiary Table I appended at the close of the chapter. Of the districts in the Jhelum Valley, Muzaffarabad with 66 male lepers per 100,000 of the population, compares very unfavourably with the 36 male lepers of the Baramulla district and only 22 of Srinagar (Kashmir South). The proportion is extremely low in the Sub-montane Tract (14 males and 8 females).

176. **Leprosy by Age and Sex.**—The diagram showing number of inflicted of certain age-periods proves the theory that very few new-born infants are lepers as the rectangle at age-period 0-5 shows a very negligible number of males and females suffering from the disease. Henry Letheby Tidy, Medical Registrar to the London Hospital remarks "Several members of a family may be attacked but are usually exposed to possibility of a common infection and cases under 5 years are very rare. Disease progresses over 20, 30 or more years." Attention of the reader is invited to Subsidiary Table II in which number afflicted per 100,000 persons of each age-period is worked out. From age-period 0-5 upwards a steady increase both in the case of males and females is exhibited by the table, the highest number (212 males and 98 females) being claimed by the age-period 60 and over, and the lowest (7 males and 7 females) by the age-group 0-5. Number of females afflicted per 1,000 males is the highest (952) at the age-group 0-5 and low (346) at 45-50.

The increase among both the sexes can partly be ascribed to the prevalence of venereal diseases amongst the inhabitants residing in the Chenani Jagir and Udhampur district and partly to the erroneous entry of persons suffering from syphilis which often develops into form similar to the corrosive type of leprosy.

177. **Prevalence of Leprosy by Caste.**—The marginal table exhibits the proportional figures of leprosy for some important castes and tribes and it is self-evident that the Balti of the Frontier tops the list here also. The Sheikh and Gujjar also show greater proportions while the Kashmiri Muslim and the Yashkun seem to be better situated.

Caste	Population dealt with		Actual No. of Lepers		Proportion of lepers per 100,000 of afflicted population	
	Males	Females	Males	Females	Males	Females
Balti ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sheikh ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Gujjar ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Megh ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Rajput ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Brahman ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kashmiri Muslim	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Yashkun ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Amongst the Hindus the higher castes such as the Rajputs and the Brahmans are less afflicted than the lower castes e. g., the Meghs who have 113

164 male lepers per 100,000 of afflicted against 68 of the Brahmans and 91 of the Rajputs. The apparent reason for the favourable position of the higher castes seems to lie in better and more hygienic conditions of living and partially also in the intentional concealment of the disease especially among the females.

176. To sum up, it may be remarked that physical environments, climatic conditions and social customs (i.e., inter-breeding, modes of living) are some of the principal factors responsible for the growth of infirmities discussed above.

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177. **Activities of the Lunatic and Leper Asylums in the State: Lunatic Asylums.**—Only two Lunatic Asylums (one at Srinagar and the other at Jammu) exist in His Highness' territories which are being separately controlled by the Jail Superintendents. It is reported that for want of detailed information nothing in particular can be discussed regarding these Asylums except that the total number of inmates in the two Asylums was 22 and 7 respectively on the final Census night. In Srinagar all the 22 belonged to the same district but in case of Jammu Asylum, 6 were the residents of the State while the 7th was an immigrant from Meerut.

The total number of admissions in the Srinagar Lunatic Asylum during 1986-87 and 1987-88 was 60 out of which 11 were discharged as cured, 9 discharged otherwise, 10 relieved and 3 dead. Similarly the total admissions to the Jammu Asylum during 1986-87 and 1987-88 were 36 out of which 19 were discharged as cured and 9 discharged otherwise.

There is no up-to-date Lunatic Asylum in the proper sense of the word. In Srinagar though a separate building is provided by the State yet it is not quite adequate for the needs of the Asylum.

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178. **Leper Asylums.**—Four Leper Asylums at different centres namely Jammu, Srinagar, Leh and Poonch are being run by the State for the welfare of its people. The total figures of lepers on roll, on the final Census night was 28 at Jammu and 117 in Srinagar. Out of 28 in case of Jammu 27 belonged to the Muslim community while one was returned as Hindu. 14 immigrants from Agra (U. P.), Budaun (U. P.), Gaya (Bihar) and Calcutta (Bengal) are responsible for raising the number to such an extent although the rest of the sufferers had migrated to this province from the Jhelum Valley.

The detail of 117 lepers reported from Srinagar runs thus:—

78 males and 39 females of the different communities comprised of 3 male immigrants from Yaghistan, Kagan and Hoshiarpur (Punjab), 3 males and 2 females and 4 males 3 females from Kishtwar and [illegible] respectively while the rest were the residents of the Kashmir Province and the Indus Valley.

Only a care-taking cook is attached with the Leper Asylum at Leh and arrangements at Jammu are not quite satisfactory. But the Leper Asylum at Srinagar is to some extent helpful in the treatment of this infirmity to the public.

The total number of persons admitted in both the Asylums during the decade 1921-1931, as available from the Administration Reports of the Medical Department comes to 1,140 (Srinagar 880 and Jammu 260). Figures of expenditure on average diet per patient per day for each year are detailed in the margin. The total cost of maintenance of these Leper Hospitals comes to Rs. 228,301-14-0 (Srinagar Rs. 188,146-10-4 & Jammu Rs. 40,155-4-5) during the decade which works to an average annual expenditure of Rs. 20,952-6-4 and Rs. 5,736-7-5 for Srinagar and Jammu asylums separately.

Year.	Cost of average diet per patient per day.		
	Rs.	As.	Ps.
[illegible]	0	[illegible]	[illegible]
[illegible]	0	[illegible]	[illegible]
[illegible]	0	[illegible]	[illegible]
[illegible] and first six months of [illegible]	0	[illegible]	[illegible]
[illegible]	0	[illegible]	[illegible]
[illegible]	0	[illegible]	[illegible]
[illegible]	0	[illegible]	[illegible]

a/[Errata: add brackets, cf. errata sheet, p. 330, category 116 -- Analyst]

SUBSIDIARY TABLE I.

NUMBER AFFLICTED PER 100,000 OF THE POPULATION AT EACH OF THE LAST FOUR CENSUSES.

[illegible]	Insane.								Deaf-mutes.								Blind.								Lepers.							
	Males.				Females.				Males.				Females.				Males.				Females.				Males.				Females.			
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]	Insane.		Lepers.	
	Males.	Females.	Males.	Females.
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

158
144
732

158
164
732

SUBSIDIARY TABLE II.

Number afflicted per 100,000 persons of each age-period and number of females afflicted per 1,000 males.

Age.	Number afflicted per 100,000.								Number of females afflicted per 1,000 males.			
	Insane.		Deaf-mutes.		Blind.		Lepers.					
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Insane.	Deaf-mutes.	Blind.	Lepers.
1	2	3	4	5	6	7	8	9	10	11	12	13
0— 5 …	7	4	[illegible]	[illegible]	[illegible]	[illegible]	7	7	[illegible]	[illegible]	[illegible]	[illegible]
5—10 …	[illegible]	[illegible]	[illegible]	[illegible]	47	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10—15 …	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—20 …	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20—25 …	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
25—30 …	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
30—35 …	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
35—40 …	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40—45 …	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
45—50 …	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
50—55 …	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
55—60 …	[illegible]	[illegible]	[illegible]	111	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	277
60 and over …	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

SUBSIDIARY TABLE III.

Distribution of the Indians by Age per 10,000 of each Sex.

Age.	[illegible]								[illegible]							
	Males.				Females.				Males.				Females.			
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0— 5	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
5—10	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10—15	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—20	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20—25	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
25—30	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
30—35	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
35—40	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40—45	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
45—50	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
50—55	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
55—60	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60 and over	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

158
164
732

158
164
732

SUBSIDIARY TABLE III—(concluded).

Distribution of the Infirm by Age per 10,000 of each Sex.

Age.	Blind.								Lepers.							
	Males.				Females.				Males.				Females.			
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
0— 5 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
5—10 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
10—15 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
15—20 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
20—25 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
25—30 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
30—35 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
35—40 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
40—45 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
45—50 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
50—55 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
55—60 ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
60 and over ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

CHAPTER VIII.

OCCUPATION.

179. **Introductory.**—With this chapter the curtain falls on that unfortunate section of mankind to which "The cup of life has been dealt in another measure". We leave behind those of unhinged mind, those who can neither hear nor speak, those whom the light of day has been denied and those whose proximity excited loathsomeness and pity. Whether they have got a retribution for their past deeds (*Karma*) or have inherited the suffering and are undergoing a vicarious punishment, a narration of them stirs the human heart and one naturally recoils from the picture. It is, therefore, a relief to turn to this chapter wherein the gainful pursuits of mankind engage our attention. In a way this chapter can well claim to be the most important in the report as it deals with the means which enable humanity to keep "alive and kicking". This is a record of human ingenuity and perseverance for several millenniums which gradually succeeded in discovering new implements and exploring fresh avenues of sustaining life on this planet. Imagine humanity devoid of all means of earning a living and of keeping body and soul together and see how all ideas of religion, caste, literacy, civil condition and growth of numbers at once sink below the horizon. The premier position of this chapter can thus hardly be disputed. 000

180. **Classification Scheme.**—Each Census aims at progressive elaboration and this principle is fully and clearly reflected in the scheme of classification of occupations at the last Census. 659

The changes introduced are of great moment and run in two directions. The first innovation is the division of population into three categories *viz.* earners, working dependents and non-working dependents instead of actual workers and dependents of 1921. Moreover, while in 1921 the population supported by each occupation was given, on the present occasion only earners and working dependents are so distributed, the distribution of non-working dependents in each occupational group being dispensed with. Secondly changes have been introduced in the occupational classification which are discussed in detail below.

Thus, while Sub-class I in 1921 was worded as "Exploitation of the surface of the earth", it is now changed to "Exploitation of animals and vegetation". Similarly Sub-class II in 1921 was "Extraction of minerals", but now it is 'Exploitation of minerals". The improvement effected by this rewording is obvious enough and needs no comment.

Coming to orders we find that the word 'ordinary' which preceded cultivation in 1 (*a*) has been dropped as a useless prefix. Orders 1 (*b*), 1 (*d*) and 1 (*e*) have similarly been more economically worded and improved. Order 5 of 1921 'Salt etc.' has disappeared altogether and the purpose served by orders 3-5 in 1921 is now assigned to the two orders of metallic and non-metallic minerals. Order 30 of 1921 has been enlarged by the addition of 'bricks and tiles', while the bracketted portion of order 17 of 1921 Census has vanished. A new order *viz.* "Other unclassified non-productive industries" has been added and thus the number kept the same.

In 'groups' greater changes have taken place. Thus there were five groups against 'ordinary cultivation' in 1921 which have been expanded into eight in 1931 and the sphere of each is more precisely defined. Ordinary cultivators are split up into 'cultivating owners', 'tenant cultivators', and 'cultivators of Jhum, taungya and shifting areas'. Group 3 of 1921 'Agents, Managers of landed estates (not planters), clerks, rent-collectors etc.' now gives place to 'Estate Agents and Managers of Owners' (group 2); 'Estate Agents and Managers of Government' (group 3) and 'Rent collectors, clerks etc.,' (group 4). Similarly in 1921, order 1 (*b*) had two groups against it which now number

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eight. Cinchona (group 9), coffee (group 11), tea (group 15) which were combined in group 6 in 1921 have each a group to itself on the present occasion. Group 9 of 1921 had "wood cutters; fire-wood, catechu, rubber etc., collectors and charcoal burners" clubbed together, who are now divided into two distinct groups based on a clearly marked difference of occupation viz. "wood cutters and charcoal burners" (group 18) and "collectors of forest produce" (group 19). Groups 12, 13 and 14 of 1921 have also undergone modifications for the better, as for instance the group "Breeders of transport animals", which makes it unnecessary to cite examples of horses, mules, camels, asses etc. Group 26 'Lac cultivation' is an addition. Group 17 of 1921 has its scope enlarged by the addition of 'Pearling' (group 27 now).

In Sub-class II there were six groups in 1921, three against 'Mines', one against 'Quarries of hard rock' and two against 'Salt etc.'. Now they are replaced by as many as thirteen groups. Gold (group 29); Iron (group 30); Manganese (group 32); Lead, Silver and Zinc (group 31); Tin and Wolfram (group 33), have separate groups assigned to them which was not the case on the former occasion when they all fell in group 21. Similar distinctions have been made in other cases like Mica (group 38); building materials (group 37); precious and semi-precious stones (group 39) with separate groups for 'Other metallic and non-metallic minerals'.

Under Textiles, groups 26 and 27 of 1921 are combined into group 43; groups 29 and 30 into group 45; groups 31-33 into group 46 and groups 34 and 35 into group 47 at the current Census. Group 28 in 1921 read as 'Jute spinning, pressing and weaving' implying an inversion of the process of pressing and spinning and has now been corrected to 'Jute pressing, spinning and weaving'.

Against order 6 group 51 represents a combination of groups [illegible] and 40 of 1921.

Groups 45 and 46 of 1921 have been expanded into groups 56 and 57 by the addition of certain words which extend their range.

Under ceramics the number of groups has been halved and by rewording two of them the same purpose is served as was done in 1921 by a greater number of groups.

Groups 60, 63 and 64 of 1921 have been combined into group 70 on the present occasion. Similarly groups 66, 69 and 70 of 1921 go to form group 81 now, while group 75 has been split up into groups 78-80 on the present occasion.

Groups 76 and 79 of 1921 have been amalgamated and go to form group 84 now. 'Embroiderers on linen' have been removed from group 77 of 1921 and transferred to group 84. Groups 85 to 89 have now been united in a single group (90). Group 93 of 1921 has been expanded.

Order 17 has now six groups instead of 10 of 1921. Groups 94 and 95 of 1921 are combined into group 95; groups 99, 100 and 101 are combined into group 99 and groups 102 and 103 into group 100.

Groups 107 and 110 of 1921 go to form group 102 now; groups 105 and 108 form group 103 and groups 106 and 109, group 104.

Group 119 of 1921 has been amplified by the addition of the words "and coolies and porters employed on railway premises". Similarly group 124 of 1921 has "and the articles made from these" added to it.

Group 125 of 1921 is split up into four groups (119-122).

Group 128 is an addition to order 31.

The wording of nearly all the groups in order 32 of 1921 excepting 136 'Grain and pulse dealers' has been improved. Groups 131, 132 and 135 of 1921

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have disappeared as separate groups while group 137 has been split up into groups 135-137.

Groups 144 and 145 of 1921 have been amplified by the addition of 'and hirers' in the corresponding groups 142 and 143 of the current Census.

Instead of 'inmates of monasteries etc.' of group 166 of 1921 we have 'monks and nuns' in group 164 now. Similarly in place of 'Temple service' (group 168 of 1921) we have 'servants in religious edifices'.

Group 171 of 1921 is split up into registered and unregistered medical practitioners which seeks to make this valuable distinction for the first time while Dentists (group 171), Veterinary Surgeons (group 173) have separate groups assigned to them.

Group 177 of 1921 has similarly been split up into four groups 178-181.

Fortune tellers have been transferred from group 179 of 1921 to group 181 i.e., removed from the company of conjurors and acrobats to that of horoscope casters and astrologers where surely the surroundings are more congenial. Managers and other employees in theatres and other places of public entertainment etc., which formed a group (101) under Industry in 1921 have now been transferred to Professions and Liberal Arts and form group 183. Groups 181 and 182 of 1921 have been amalgamated and form group 187 now. Witches and wizards who were treated on a par with 'beggars and vagrants' in 1921 have now been set in more respectable surroundings where they can practise their calling of predicting future events with others of their kind.

The number of groups has in all increased by 4 being 195 while it was 191 in 1921. There are four main classes divided into 12 sub-classes, 55 orders and 195 groups. The classes and sub-classes are given below:—

CLASS A: PRODUCTION OF RAW MATERIALS.

Sub-class I—Exploitation of Animals and Vegetation.

" II—Exploitation of Minerals.

CLASS B: PREPARATION AND SUPPLY OF MATERIAL SUBSTANCES.

Sub-class III—Industry.

" IV—Transport.

" V—Trade.

CLASS C: PUBLIC ADMINISTRATION AND LIBERAL ARTS.

Sub-class VI—Public Force.

" VII—Public Administration.

" VIII—Professions and Liberal Arts.

CLASS D: MISCELLANEOUS.

Sub-class IX—Persons living on their income.

" X—Domestic Service.

" XI—Insufficiently described occupations.

" XII—Unproductive.

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The most important principles underlying the classification are—

(1) Where a person both makes and sells he is classed as a 'Maker'. On the same principle, when a person extracts some substance, from the ground and also refines it, he is shown in Sub-class II and not in Sub-class III.

(2) Industrial and trading occupations are divided into two main categories :—

(*a*) those where the occupation is classified according to the material worked in, and

(*b*) those where it is classified according to the use which it serves.

As a general rule the first category is reserved for the manufacture or sale of articles the use of which is not finally determined, but it also includes specified articles for which there is no appropriate head in the second category. For example, while shoe-makers are included in the second category (order 12, group 82), the makers of water-bags etc., are included in the first (order 6, group 51).

In a few cases occupations have been classed according to the material worked in, even though certain articles made of it are specified, because the material used is more characteristic of the occupation than the article made. Thus makers of palm-leaf fans have been shown in group 56 rather than group 99 and so with makers of bamboo screens, leaf plates etc.

(3) On the other hand, Railway Police and Railway Doctors are classified in groups 157 and 160 respectively, because the primary duty of persons thus employed is, in the one case the prevention and detection of crime, and in the other the healing of disease. The fact that their pay is derived from the railway is merely an incident, and does not affect the character of the occupation.

As a general rule it may be said that wherever a man's personal occupation is one which involves special training, *e. g.*, that of a Doctor, Engineer, Surveyor, etc., he is classed under the head reserved for that occupation. Exceptions have been made, however, in cases where the work in which he is employed involves for the specialisation. For this reason a Marine Engineer is classed in group 102 and a River Surveyor in group 103. Officers of Government whose occupation is covered by some other group *e. g.*, Doctors, Clergymen, Professors, Postal, Forest, Settlement and Railway officers and other establishments, etc., will be included in that group and not under group 159. Government peons and chaprasis other than those in the above-mentioned establishments will be included under this group and not in group 111.

181. Tabulation of Occupations.—Of all tables those relating to occupation are the most difficult and complicated requiring incessant supervision and most careful classification of the various entries found in the schedule. The main table (X) required a series of sortings beginning with such occupational groups as were found most numerously in the schedules and descending to a less and less numerous level of occupations till all the groups in the classification scheme were exhausted. But this was not all, earners, working dependents, non-working dependents and earners with subsidiary occupations had also to be sorted for. Subsidiary occupations of agriculturists, combined occupations and industry formed the subject of separate sorting. Occupations by religion did not need a separate sorting as slips for each religion were kept separate throughout.

The difficulties confronting the Tabulation Officers were two-fold *viz.*, (*i*) incorrect entries made by the enumerators and (*ii*) classification of occupations not specifically mentioned in the scheme. Thus under head (*i*) infants were found entered as earners and adults as dependents. In some schedules entries in column 9 were those of dependents while in column 10 the occupation was

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recorded as '*Malik Khud Kasht*' (cultivating owner). Subsidiary occupations were frequently found in column 10 instead of column 11 and in the case of agricultural occupations the entry of '*Kashtkar*' (agriculturist) though strictly prohibited, was quite common. Working dependants were shown as earners and vice versa. At places prostitutes were found labelled as working dependants and prisoners as full earners. The principal occupation of an earner would some time be found recorded in column 11 instead of in column 10. Various other doubtful entries were discovered on examination of the schedules and enquiries had to be instituted to rectify mistakes. The difficulties falling under head (iii) were not such as could not be got over by a reference to the classification list and the Tabulation Officers had them promptly solved on a reference to my office.

Prisoners undergoing rigorous imprisonment were treated as working dependants, while those undergoing simple imprisonment together with under-trials were treated as non-working dependants.

183. **Instructions to Enumerators.**—Columns 9-12 of the schedule were reserved for the entry of occupations. Column 9 divided the population into earners and dependants, column 10 recorded the principal occupation of the earner; column 11 was provided for the entry of subsidiary occupation of the earner and of the dependants, if any; column 12 was meant for record of organized industries exclusively. The instructions issued to the enumerating agency for filling in of these columns were as follows:—

Column 9.—Enter clearly whether the person enumerated is an earner or dependant. By dependant is meant one who lives on the earnings of another. Only those women and children are to be shown as earners who help to augment the family income to some noticeable extent by permanent and regular work for which a return is obtained in cash or in kind. A woman who looks after her house and cooks the food is not an earner but a dependant. But a woman who habitually collects and sells firewood or cowdung and is thereby adding to the family income, should be shown as an earner. A woman who regularly assists her husband in his work (as the wife of a potter who fetches the clay from which he makes his pots), as an all-time assistant, is to be shown as an earner, but not one who merely renders a little occasional help. A boy who sometimes looks after his father's cattle is a dependant, but one who is a regular cowherd and earns pay as such in cash or in kind should be recorded as an earner. As a rough and ready rule boys and girls over the age of 10 who actually do field labour or tend cattle are adding to the income of their family, and should be entered as earners or dependants with subsidiary occupation according to whether they earn pay or not. Boys at school or college, should be entered as dependants. Dependants who assist in the work of the family and contribute to its support without actually earning wages should be shown as dependants in column 9 and the work they do should be entered in column 11. Thus a woman who keeps house for her husband is a dependant and entered as such in column 9, but has the subsidiary occupation, column 11, of house-keeping.

Domestic servants must be entered as earners and not dependants. Their occupation 'cook, Bahishti etc.,' should be entered in column 10.

Persons temporarily out of employ should be shown as following their previous occupation.

Column 10.—Enter here the principal occupation of all persons who either themselves or through their servants are engaged in trade or some other profession or who live on income derived from rent of residential houses or on their pensions. Vague entries like 'service, shopkeeping, labour' are to be avoided and the exact kind of work done should be mentioned.

In the case of 'labour', for instance, enter 'Sericulture Department labourer', 'Railway coolie' etc.; in the case of 'shopkeeping', state whether the person concerned is a telemandi, confectioner, etc. In the case of 'service', write specifically

659 whether the enumerated is an Inspector Police, Clerk High Court, Village watchman or an Army Captain, etc. Also distinguish between Government service, Indian State service, Railway service, Municipal service, Village service, service in a shop or office, and domestic service, etc.

Persons following agriculture should not be entered as zamindars. They should be recorded as (1) Cultivating proprietors, (2) Non-cultivating proprietors receiving rent in money or kind, (3) Cultivating tenants, (4) Non-cultivating tenants who sublet their land and receive rent in money or kind, (5) Agricultural labourers. Where a person cultivates part of his land and sublets part, he should be shown in column 10 as a cultivator and in column 11 as a landlord, *if* he gets the greater part of his income from the land he cultivates himself and vice versa otherwise. Gardeners and growers of special products, such as tea, saffron, cinchona etc., must be shown separately. Persons whose income is derived from the rent of houses or land in towns should be distinguished from those who derive it from agricultural land.

Wherever large gangs of coolies are employed on earthwork of any kind, the exact nature of the work such as canal, railway, road digging etc., should be specified.

Note.—Do not enter in this column the occupation of a dependent. Give a cross mark for him here.

Column 11—Enter in this column any occupation which the person enumerated follows at any time of the year in addition to his principal occupation. Where a man has two occupations, the principal one is that on which he relies mainly for his support and from which he gets the major part of his income. The second occupation will be subsidiary. If, for instance, a man earns his livelihood as a boatman but also takes to fishing to supplement his income he will be entered as 'boatman' in column 10 and 'fisherman' in column 11. If there is no subsidiary occupation a cross mark may be given in this column.

The subsidiary occupation of women and children, who have been entered as dependents in column 9, should also be entered in this column *e.g.* housekeeping for women and grazing of cattle for boys.

The subsidiary occupation of persons who have returned their principal occupation as agriculture in any form, should not be related to the same kind of work.

Where a person has more than one subsidiary occupation, the occupation not related to agriculture should be given preference to an agricultural occupation. But if the principal occupation is some work besides agriculture which forms the subsidiary occupation there is no objection to its entry in column 11. Enter only one subsidiary occupation (the most important one).

In the case of prisoners mention in this column the nature of imprisonment whether rigorous or simple or under-trial prisoner.

Note.—The printed occupation list has been furnished to supervisors which will prove of great help in making the entries.

Column 12—In this column only persons working in organised industries will be entered. Thus a carpenter employed by a furniture manufactory will be entered 'carpenter' in column 10 and 'Furniture making' in column 12. A village carpenter working at home or a jobbing carpenter working on his own account will not appear in column 12 at all.

Agricultural labourers should only be entered in this column when they are employed in some special branch of agriculture or other industry involving agriculture incidentally. As regards the definition of an organised industry it was explained in a separate circular that the average number of persons required to constitute a case of organised industry was—one paying the wage and two others working for wages. But this minimum will only apply when the wage-payer is also working himself.

Besides the above instructions which were supplied in a printed pamphlet to every enumerator the classification scheme of occupations was got printed as a separate publication and supplied to supervisors and the higher Census agency for guidance.

Though instructions were thus exhaustive it must not be inferred that they were scrupulously adhered to or that the gratuitous worker that the enumerator is, he cared to examine the accuracy of the answer received by him to his queries in connection with the occupation columns. These columns often present such difficulties that much more highly placed men than the enumerator, waver as to the exact entry to be made. This statement is borne out by the proceedings of the Census Conference held at Delhi under the chairmanship of the Census Commissioner for India when different opinions were expressed by the Superintendents of Census Operations over the entries in these columns. Lt.-Col. B. L. Cole (Rajputana and Ajmere-Marwara) explained that in one tehsil women working the whole time in their husbands' fields were put down as earners and in the next tehsil as dependents. The chairman in reply said that he would put them down as dependents. Again K. S. Khan Ahmad Hasan Khan said "if there are four grown up sons of a land-owner working with their father but not paying any rent they will also come in as dependents and their occupation shown in column 11.

Mr. Venkatesa Iyengar (MYSORE)—"They have to be treated as land-owners in Mysore".

Similarly in the case of a wife assisting her husband in cultivation whole-time there was a difference of opinion whether she should be classified according to the occupation of her husband or an agricultural labourer and the chairman agreed to the latter and Mr. Venkatesa Iyengar aptly remarked "It is not desirable to class wife as labourer". Even the point whether she should be treated as an earner or a working dependent was hotly debated and different opinions were held. And who will decide when doctors disagree? If doubts can cross the minds of Superintendents of Census Operations with regard to particular entries in the occupation columns, to expect that the enumerator has done flawless work is to indulge in lunar politics.

As stated in para. 3 above there were several mistakes in these columns which were detected during the course of tabulation. Babies had been entered as full earners while adults in the same family had been shown as dependents. Column 9 recorded a person as earner but his occupation was found in column 11. The distinctions between principal and subsidiary occupations and between workers and dependents were not thus rightly grasped. Vague and ambiguous terms were also frequent as will be seen, for instance, from the large number of unspecified labourers and workmen in group 191. In the existing conditions therefore, it looks well-nigh impossible that the occupation table will ever attain a degree of accuracy comparable* to that of other tables like birth-place or infirmity. The figures under industry on the present occasion are thus unreliable and cannot be treated as reflecting the true conditions of industrial activity in the State which are far more advanced than the statistics would make us believe.

193. **Reference to Statistics.**—The statistics relating to this chapter are contained in the following tables:—

Imperial Table X—Occupation.
" " XI—Occupations of Selected Castes.
State Table IV—Occupations subsidiary to Agriculture.
" " V—Combined Occupations.
" " VI—Industry.
" " VII—Occupation by Religion.

*[Errata: read "comparable"; cf. errata sheet, p. 338, category 46 -- Analyst]

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Subsidiary Table I (*a*)—General distribution of occupations for Earners and Working Dependents.

„ „ (*b*)—General distribution of occupations for Earners with subsidiary occupation.

„ „ II—Distribution by Sub-classes in Natural Divisions and Districts.

(*a*) Earners and Working Dependents.

(*b*) Earners (subsidiary occupation).

„ „ III—Occupation of Females.

„ „ IV—Selected Occupations.

„ „ V—Occupations of Selected Castes.

„ „ VI—Number of persons employed in

(*a*) Railway.

(*b*) Posts and Telegraphs.

(*c*) Irrigation.

As to the trustworthiness of these tables something has been said already but the errors of enumeration may be said to inhere in these statistics as at all previous Censuses and thus provide a constant factor. On the present occasion the additional unreliability of these statistics is the result of some fudging in the Tabulation Office, Srinagar, which was detected on receipt of the table in my[1] office. The consequences of this regrettable negligence of duty by the Tabulation Office could not be wholly undone though partial amends were made for it by the Direction Office. This does not apply to Table X alone. Table XI was even worse and had to be almost reprepared. State Table VI as mentioned previously does not idicate the exact extent of prevalence of industrialization in the State.

Whether my predecessors also had the same bitter experience with regard to these tables I do not know as they have left no record of it in the Report but the Director of Census at the last Census has remarked in the Administrative Volume of the Report that some of the tables compiled in Srinagar Tabulation Office had to be overhauled. At present all that can be said of these tables is that though they are not so vitiated as to deserve to be ignored their accuracy is to be accepted *cum grano salis* and consequently the reliability which was vouchsafed for the tables in the previous chapters cannot be guaranteed in their case to that extent.

As regards the question whether these statistics represent the normal functional distribution of the population or are influenced by seasonal and abnormal conditions, the reply is that they represent the former. As stated in Chapters I and III there was nothing unusual on the Census night to disturb the normal conditions. The valley was under snow and free from visitors. The Jammu Province did not report any fair or festival. The Indus Valley was isolated from the rest of the country by the snow-laden passes and thus the factor of abnormal migration could not come into play. On this score, therefore, there is nothing which will lead us to call into question the reliability of the figures.

[1] [Errata: read "central" for "my"; cf. errata sheet, p. 320, category 11b -- Analyst]

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184. Distribution of Population by Earners, Working Dependents and Non-working Dependents.—The marginal table exhibits the proportions of earners, working dependents and non-working dependents per 100 of the total population. The number of earners per 100 of the total population is only 22 who are assisted in their work by 31 working dependents and are jointly responsible for supporting 47 non-working dependents. In the Jammu Province the earners augment their ranks by 2 per cent. by a corresponding reduction in the proportion of working dependents when compared to the State but the burden of dependency carried by them remains unaltered. The Kashmir Province reverses the process when compared to the State as it adds to its working dependents by 2 per cent. by a corresponding depletion of the ranks of earners. The Frontier Districts represent a replica of the conditions prevailing in the State as a whole.

Proportion of earners, working dependents and non-working dependents per 100 of the population.

Locality.	Earners.	Working Dependents.	Non-working Dependents.
Jammu and Kashmir State ..	22	31	47
Jammu Province ..	*24*	*29*	*47*
Jammu District ..	27	24	49
Kathua	29	27	44
Udhampur	20	32	48
Reasi	29	29	42
Mirpur	20	29	51
Poonch Jagir ..	24	29	47
Chenani	24	16	60
Kashmir Province ..	*20*	*33*	*47*
Kashmir North District ..	19	32	49
" South	20	34	46
Muzaffarabad	20	33	47
Frontier Districts ..	*22*	*31*	*47*
Ladakh District ..	25	37	38
Gilgit	26	23	51
Frontier Illaqas ..	14	15	71

It is remarkable that the volume of non-working dependency remains uniform throughout the provinces and the State and the only variations are found in the proportions of earners and working dependents. Before coming at closer grips with the statistics it looks desirable to get rid of the incubus of non-working dependency at the outset.

185. Non-working Dependents.—While in the Western society the law "if man will not work, neither shall he eat" deters the individual from sauntering through life and hanging on his relatives and family for subsistence, it is mostly a dead letter in the Indian social code. The joint family system of the Hindus which holds sway in the country, though it does not put a premium on slothfulness and breed drones, never-the-less, ensures every member of the family whether an earner or a hanger—on at least bread, if not butter. 596 593

The drones in the family are cured of their lethargy by the novel treatment of being bound in marital fetters whence there is no escape in life as the marriage is indissoluble. Once entrapped in marriage he can be broken in in any way and has to obey his elders like a bondman. The quest for some occupation is a necessary sequel of the taunts that fall to his lot from the wives of his earning brothers or his parents who then assume a different mien and hold him responsible for supporting his own family. He cannot escape the impasse without replacing his old take-it-easy habits by an energetic pursuit after some occupation. He cannot flinch for "when duty calls to brazen walls, How base the fool who flinches", and soon after the event he is found at some calling. This mode of converting idlers into busy workers is what saves the joint family from extinction. But so long as this process has not completed itself he is not exposed to

1/2 [Errata: cf. category 116, p. 330 for corrections--Analyst]

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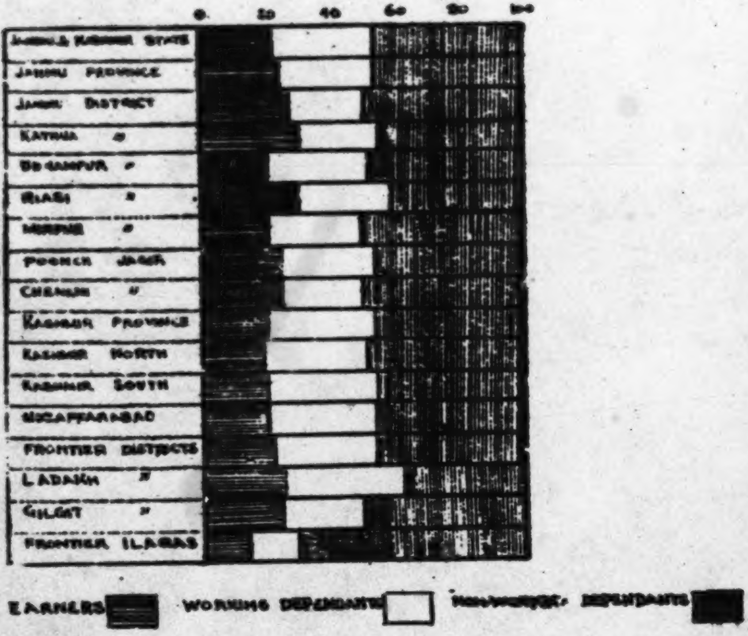
PROPORTION OF EARNERS, WORKING DEPENDANTS & NON-WORKING DEPENDANTS PER 1000 OF POPULATION



[Facing p. 205]

593 immediate contingency of starvation and has the family mess to fall back upon at all times. Whether joint family encourages dependency is a debatable question 596 and the statistics given in the above marginal table do not give us a decisive lead, for the only province where Hindus are fairly represented in the population of the State is the Jammu Province but the percentage of non-working dependents is uniform throughout the provinces. If we come to individual districts and look x 659 at the figures from the point of view of the preponderance of religious communities we may well select Chenani Jagir and Frontier Illaqas as the two most suitable instances which enable us to decide the point. Chenani Jagir is predominated by Hindus while Frontier Illaqas are almost entirely Muslim. Moreover, these two units alone exhibit abnormal non-working dependency. But even here Frontier Illaqas beat Chenani and stand foremost in the list of districts in this respect. Similarly Kashmir North, Kashmir South and Muzaffarabad districts where Muslim element is predominant do not show a better record than Kathua or Udhampur where the Hindus have a fair representation in population. The Gilgit district with a negligible minority of non-Muslims does not fare better and is on a par with Mirpur district in the Jammu Province where also the Muslim element is in a majority. Ladakh alone shows the smallest number of dependents and from the knowledge that we possess of the structure of Budhist society we may safely conclude that their family life is more joint than that of the Hindus as they have no compunction even in having a joint wife or a joint husband as the case may be. The joint family cannot thus be treated as a scape-goat and made to bear the blame of encouraging slothfulness unless it is forced to bear it by assumption that even Muslims are biassed in its favour.

Religion also which has incidentally entered into the dicussion offers no solution of the conundrum, except perhaps to the extent that of all religions Budhism seems to encourage the luxuriant growth of the weeds of humanity to the least extent.

Climate and civilisation, if considered as factors bearing on the problem are also not likely to lead us to any definite conclusion as Gilgit and Mirpur have extreme climatic differences but show an equal percentage of non-working dependency. Similarly there is little to choose between the Jammu and Kashmir Provinces.

We may now turn our attention to occupation and examine the figures in that light. It is no doubt true that we have not tabulated non-working dependents by occupational groups nor can we label a part of the State as predominantly industrial. For industry is still subordinated to agriculture every-where. In spite of all this a rough comparison is possible and Kashmir Province can be taken as comparatively more industrial than the Jammu Province which is more agricultural. If agriculture cannot support a large number of non-working dependents the percentage in Mirpur district, Chenani Jagir, Poonch Jagir, Jammu district baffles solution.

If industry on the other hand can support a larger number of non-working dependents the Kashmir Province ought to display some noticeable disparity from the figures of the Jammu Province but Kashmir South which is the most industrialized of the State districts has only 46 non-working dependents in a population of 100. And let it not be forgotten that quite a large number of its earners running into thousands had emigrated to the Punjab in winter when the Census was taken, who, if enumerated within the district, would have further lowered the proportion of non-working dependents.

Either then the theory does not square with facts or the distinction between working and non-working dependents introduced for the first time on the present occasion has not been properly grasped by the enumerating agency.

x162 186. **Adult Non-working Dependents.**—In calculating adult non-working dependents, boys and girls below 10 and persons on the wrong side of sixty have been excluded. It is no doubt true that in several occupations a boy or girl of 11 cannot be deemed as a working dependent or earner as for instance in Professions

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and Liberal Arts or in Trade and Commerce. Similarly it may be justly objected that the underfed Indian's vitality does not allow him to work with such vigour as could entitle him to the ranks of an earner at 60 or that it rather ebbs away at a much earlier date. We are, however, not aiming at meticulous accuracy and we will not be far remiss in taking the above as our standards. It will be seen from the marginal table that the proportion of non-working dependents when looked at from this point of view assume a different hue.

Proportion of non-working dependents between the ages of 11-60 to 1,000 of total population.

Locality.	Total strength of non-working dependents between the ages of 11-60.	Proportion per mille of population.
Jammu and Kashmir State ..	517,424	142
Jammu Province ..	244,497	137
Kashmir ..	235,028	143
Frontier Districts ..	38,190	122

The high proportions found in the previous para. give place to modest figures. The old and the young constitute the major proportion of non-working dependents. The adult non-working dependents average on the whole about 14 per cent. of the population and are least in the Frontier Districts and highest in the Kashmir Province. If we exclude the infirm between 11-60 age-group, the proportion will sink still lower.

Let it not, however, be taken as a measure of unemployment among the people as it includes females 1/ who are not competitors in the working market. The real volume of unemployment is indeed negligible.

187. Non-working Dependents by Sex.—The table in the margin shows the proportion of non-working dependents of each sex per 1,000 of that sex and also gives the proportionate figures of female non-working dependents per 1,000 male non-working dependents. The male element predominates in Kashmir Province and the Frontier Districts and the obvious cause is the well known high birth-rate of Kashmiri and Balti Muslims which naturally adds to the volume of non-working dependency. In female 1/ non-working dependency is highest in the Jammu Province and lowest in Kashmir Province, probably because the Hindu social code does not allow so much liberty to females as the Muslim code and thus deters them from taking to any occupation except the household work in an appreciable number. The females in Kashmir Province and Frontier Districts both Budhist and Muslim participate in the work of their family whether it be cultivation or embroidery etc., and thus detract from the non-working dependency of their sex from units concerned.

Locality.	*Proportion of non-working dependents per 1,000 of each sex.*			
	Persons.	Males.	Females.	Proportion of female non-working dependents to 1,000 male non-working dependents.
Jammu and Kashmir State ..	473	497	448	785
Jammu Province ..	474	478	468	877
Kashmir	471	519	415	802
Frontier Districts ..	464	495	435	832

The female index of non-working dependency confirms the above view as regards Kashmir Province. The proportion is everywhere less than that of the males as is naturally to be expected, for males are in excess of females in the State and in Provinces. The proportion of females per 1,000 males in the State and Provinces is given in Subsidiary Table I of Chapter V and is reproduced in the margin. The female non-working dependents also are lower in the State and Kashmir Province compared to the Jammu Province. The Indus Valley alone departs from it but the proportion is sufficiently high and keeping in view the considerations set forth above is not unreasonable.

Jammu and Kashmir State	— 881
Jammu Province	— 897
Kashmir ..	— 852
Frontier Districts	— 940

1/ [Errata: cf. category 11c, p. 330 for corrections-- Analyst]

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188. Distribution of the Working Population by Sub-class.—The marginal table seeks to make a comparison of the working population in each occupation at 1931 Census with that of the total population supported by the same occupation in 1921. It has already been stated that the division of the population into earners and working dependents is an innovation and as such the comparison is faulty as the units compared are different. We cannot therefore conclude that agriculture has fallen from its pedestal or that industry, transport, trade, public force, public administration and professions and liberal arts now support a fewer number than they did in 1921. The increases under domestic service and insufficiently described occupations are further deceptive as domestic service counts all such females whose occupation in column 11 has been entered as household work and as have consequently not been termed non-working dependents. Similarly under insufficiently described occupations mistakes of enumeration seem to have frequently occurred in the group for general labourers. The increase under unproductive might be correct.

Sub-class of occupation.	Strength of earners and working dependents.	Proportion of earners and working dependents per 1,000 in 1931.	Proportion of persons supported by each occupation per 1,000 of population in 1921.
1. Exploitation of animals and vegetation ..	817,300	426	817
2. Exploitation of Minerals ..	1,093	1	....
3. Industry ..	82,045	43	74
4. Transport ..	9,385	5	9
5. Trade ..	31,267	16	23
6. Public Force ..	9,194	5	7
7. Public Administration ..	13,133	7	11
8. Professions and Liberal Arts ..	13,078	7	17
9. Persons living on their income ..	2,072	1	1
10. Domestic Service ..	572,300	298	12
11. Insufficiently described occupations	257,019	134	13
12. Unproductive ..	13,130	8	6

189. Distribution of Earners in Different Occupations.—It would be better to look to the figures of earners alone which will possibly give us a better insight into the part played by each occupation in supporting people.

The table below sets out the figures of earners in each province by sub-classes of occupations.

Proportions [illegible] earners in each co[illegible]tion per 10[illegible]arners.	State.	Jammu Province.	Kashmir Province.	Frontier Districts.
1. Exploitation of animals and vegetation ..	73·0	78	66	88
2. Exploitation of Minerals ..	·1	.....	.....	.....
3. Industry ..	9·0	6	14	1
4. Transport ..	1·0	1	2	.....
5. Trade ..	4·0	4	4	1
6. Public Force ..	1·1	1	1	1
7. Public Administration ..	2·0	1	2	1
8. Professions and Liberal Arts ..	2·0	1	2	3
9. Persons living on their income ..	·2	.....	.....	.....
10. Domestic Service ..	4·1	4	6	4
11. Insufficiently described occupations	2·5	2	2	.....
12. Unproductive ..	1·0	2	1	1
Total ..	100	100	100	100

A comparison of these figures with the last column of the previous table gives us better results. All occupations show an increase excepting agriculture and transport for which the apparent reason is the difference of classification

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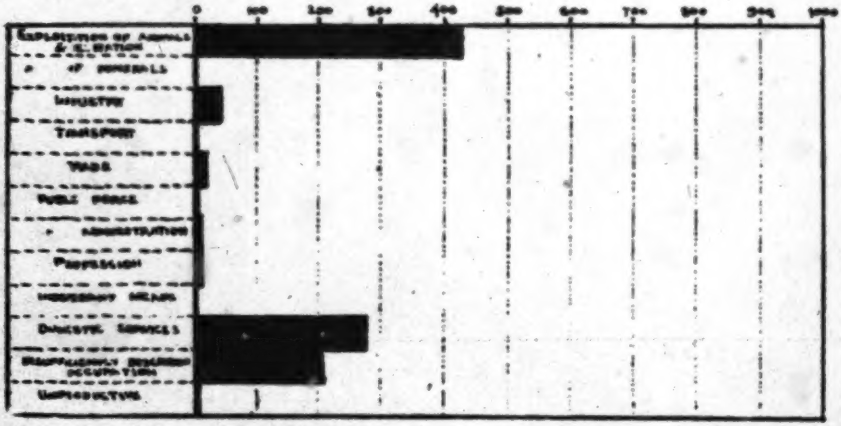
PROPORTION OF EARNERS & WORKING DEPENDANTS
PER 1000 (1931)



[p. 208: a]

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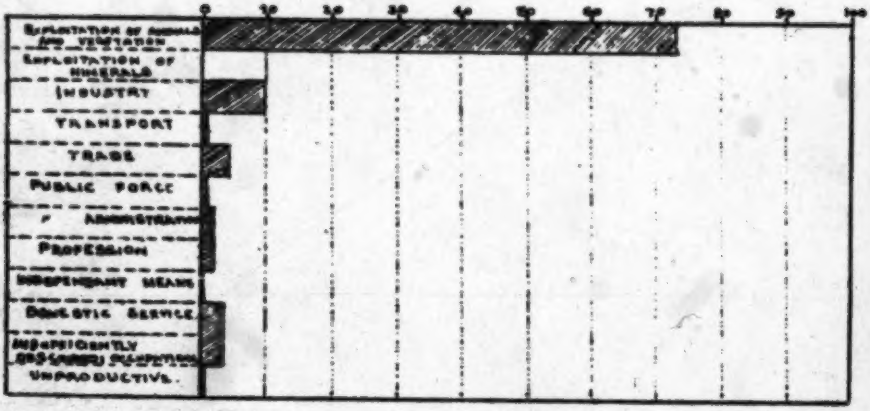
PROPORTION OF EARNERS IN EACH SEX PER 100 EARNERS



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adopted at two Censuses. It will further be seen that agriculture holds both in the State as well as in the provinces constituting the State, an overwhelmingly predominant position. It is the one occupation which supports more persons than all other occupations put together. In the Frontier Districts the number of its votaries is the highest as is to be expected from an out-of-the-way region. The Jammu Province comes second with 76 per cent. of earners relying on agriculture for their livelihood. The Kashmir Province is the least agricultural as so often reiterated during the course of this report.

Next in importance to agriculture comes industry in which the Frontier Districts are most backward while Jammu Province stands second. In trade which stands third in point of importance the provinces of Jammu and Kashmir are on a par. Domestic service and insufficiently described occupations need not detain us as these two sub-classes constitute the strong hold of the blundering enumerating agency. In profession and liberal arts Frontier Districts beat Jammu Province because of the large number of Budhist monks and nuns. In public administration Kashmir Province tops the list and it is a well recognized fact that that province has a larger hand in the administration.

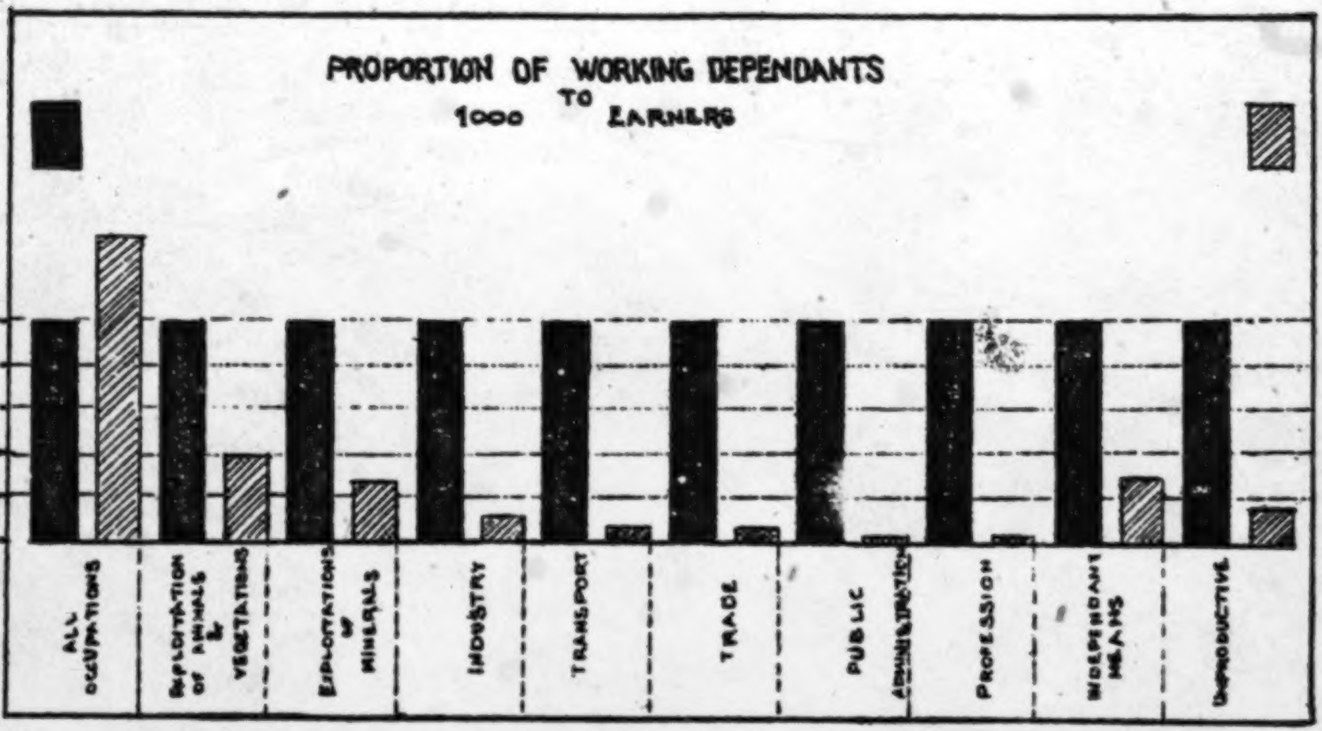
The important occupations are agriculture, industry and trade and we shall proceed to a discussion of them in due course. In the following paragraphs we shall first see the proportions of working dependents to earners in different occupations and proportions of female working dependents per 1,000 male working dependents.

190 Proportion of Working Dependents in different Occupations per 1,000 Earners :—

Occupation.	Total earners.	Total working dependants.	Proportion of working dependents to 1,000 earners.
All Occupations ..	886,149	1,117,184	1,282
1. Exploitation of animals and vegetation ..	669,912	227,448	263
2. Exploitation of Minerals ..	837	233	278
3 Industry ..	75,846	7,699	101
4. Transport ..	8,923	462	52
5. Trade ..	29,783	1,454	49
6. Public Force ..	9,099	35	4
7. Public Administration ..	12,000	129	10
8. Professions and Liberal Arts ..	13,376	302	23
9. Persons living on their income ..	2,067	605	292
10. Domestic Service ..	33,717	540,182	16,021
11. Insufficiently described occupations ..	20,276	236,742	16,006
12. Unproductive ..	11,283	1,858	164

The proportion of working dependents to earners is high in domestic service and insufficiently described occupations as nearly all women who are capable of doing any sort of work are engaged in household duties which in India is the womens*own department. Even those women who assist their' husbands in agricultural pursuits do so in spare hours when the duties of cooking and serving the meals etc., have come to an end. In "insufficiently described occupations" a large number of women workers have been put down as labourers and this goes to swell the proportions of working dependents in that sub-class. If we leave these two aside, all other occupations show a lesser number of working dependents compared to earners.

*[Errata: read "women's"; cf. errata sheet, p. 330, category 116 -- Analyst]


PROPORTION OF WORKING DEPENDANTS TO 1000 EARNERS
■
▨
1000
800
600
400
200
0
ALL OCCUPATIONS
EXPLOITATION OF ANIMALS & VEGETATIONS
EXPLOITATIONS OF MINERALS
INDUSTRY
TRANSPORT
TRADE
PUBLIC ADMINISTRATION
PROFESSION
INDEPENDANT MEANS
UNPRODUCTIVE

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Exploitation of animals and vegetation shows the highest proportion in working dependency amongst the rest and this accords with actual facts, for in agricultural operations, the co-operation of the family is indispensable and even young boys and girls of the family are not unoften drafted to some minor work such as tending the cattle or cutting grass etc. The adults cannot be spared at all. The work, moreover, proceeds on empirical methods and does not require for its execution any technical preliminary training except such scrappy knowledge which every farmer's son possesses. Minerals support such a microscopic section of the population that its working dependents need no remarks. Persons living on their income have also a larger ratio of working dependents because the maintenance of sources of income requires supervision, and co-operation of the members of the family cannot be disregarded. Industry also has a respectable figure against it as several persons follow silk-worm rearing as a spare-time occupation at home and of them quite a large proportion consists of women and children. The figures against unproductive are easily understood. The minor boys and girls of beggars and vagrants follow the calling of their parents as soon as they can handle the bowl and can utter a few hackneyed phrases of their profession. A trip to Kashmir will explain to any one the nature of working dependency in transport when he will find all the members of the Hanji family towing the boat. As regards trade, in the Mufassil boys of a tender age are made to work in the shop as assistants and thus serve a sort of apprenticeship before they are full-fledged shopkeepers.

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The ratio of working dependency is lowest in public force and public administration as it ought to be.

191. Proportion of Female Working Dependents per 1,000 Male Working Dependents.—It will be seen from the marginal table that in some of the important occupations women assist the earners more than the male adults. In industry and trade they are in excess of the working dependents of the other sex. In unproductive they are happily less. In exploitation of animals and vegetation which is obviously a male department they do not stand as competitors. In public administration they are sufficiently advanced. On the whole theirs is an enviable position and nobody will venture to say that they are the same as their sisters of old. A change for the better has indeed come over them which will surely prove of great economic value to the nation in days to come.

Occupation.	Proportion of female working dependents per 1,000 males.
1. Exploitation of animals and vegetation ..	120
2. Exploitation of Minerals ..	19,733
3. Industry ..	2,427
4. Transport ..	181
5. Trade ..	1,486
6. Public Force ..	61
7. Public Administration ..	415
8. Professions and Liberal Arts.	188
9. Persons living on their income ..	4,309
10. Domestic Service ..	63,768
11. Insufficiently described occupations ..	39,554
12. Unproductive ..	442

I. SOME IMPORTANT OCCUPATIONS.

*162 241

192. Agriculture.—Of all cultures agriculture is the best as without it the vital requirements of human existence cannot be met. Cultivation in the State engages 558,864 earners and 192,521 working dependents, making a total of 751,385 workers. In 1921 the number of workers was 967,236 and females numbered 259,745 who now show a low figure of 37,965 only. If this difference in the figures of females were to be added to the 1931 total the figures of earners and working dependents would exceed those of 1921. It would be absurd to think of so many women defaulting from the profession in a single decade and all that can be said is that the differences in classification have labelled the 1921 female workers in agriculture as working dependents in domestic service.

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PROPORTION OF FEMAL
PER 1000 MALE W

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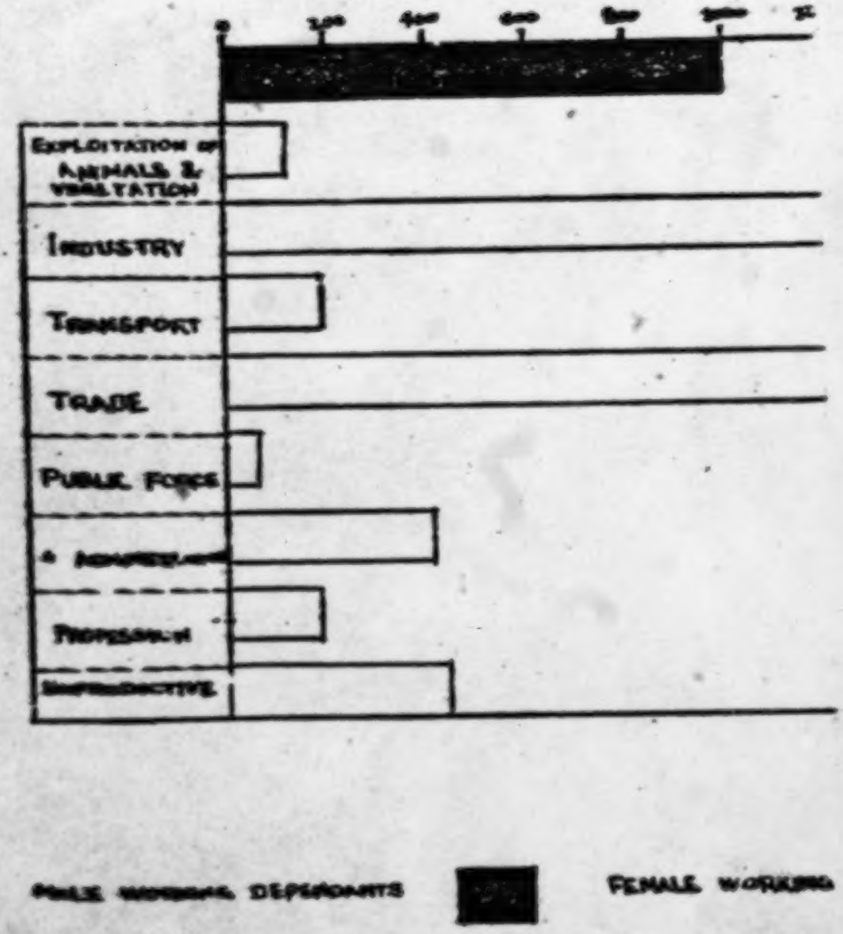

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EMALE WORKING DEPENDANTS
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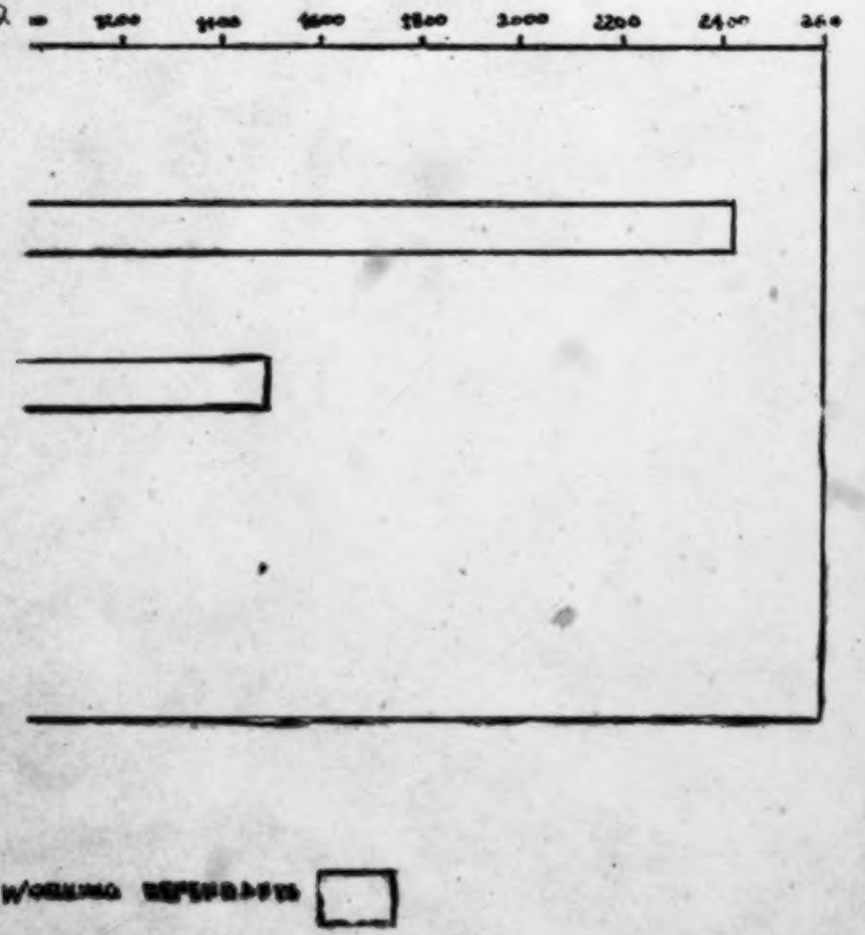

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The important constituents of cultivation are :—

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Non-cultivating proprietors, cultivating owners, tenant cultivators and agricultural labourers.

Class.	Total strength of earners.	Strength in 1921 of actual workers.	Percentage of total earners under cultivation.
Non-cultivating Proprietors	29,099	22,488	5
Cultivating Owners	334,051	532,040	59
Tenant Cultivators	192,237		34
Agricultural Labourers	11,848	3,582	2

The figures of earners under non-cultivating proprietors compare favourably with those of 1921 and if we add the working dependents of this group the figures will be in excess of those in 1921 by 14,571 *i. e.*, nearly 50 per cent. increase would be exhibited. The non-cultivating proprietors comprise only 5 per cent. of the total earners under cultivation which points to the fact that the holdings of land are generally small and cannot support a big lethargic class. The cultivating owners are the most numerous members of the profession which augurs well for the politico-economic stability of the State and its people as peasant proprietorship is a solid foundation of social structure. A peasant-proprietor evinces a keen interest in his work and is alive to the need of increasing the productivity of land without exhausting the soil, unlike the tenant-cultivator whose main interest is to get maximum yield from the land with minimum outlay or the non-cultivating proprietor who merely acts like a suction pump drawing the highest rent possible. The tenant-cultivators form 34 per cent. of the total earners of this class while agricultural labourers are only 2 per cent. The preponderance of tenant-cultivators is prejudicial to agricultural improvement and it is fortunate that their proportion is not over-whelming. The lowest figures for agricultural labour are probably due to errors of enumeration which have led to an inflation of the figures under general labourers.

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183 Government Aid to Agriculture.—As stated in extenso in Chapter I of the Report agriculture is the subject of special concern with His Highness' Government. Irrigation has been extended on a large scale, co-operative societies have been started to finance agriculture, usury has been crushed, Agricultural Department is doing its utmost to introduce new crops and increase the quality and outturn of existing ones though its activities are practically confined to Kashmir Province only, remissions and suspensions of land revenue are frequent, Taccavi advances are made to agriculturists in distress, Veterinary hospitals are provided and some other special concessions have been made. The task so far accomplished is worthy of record though much remains to be done still. The chief drawbacks of agriculture are difficulties of communications and lack of marketting facilities together with the backwardness of people who have no scientific knowledge of the subject. Agricultural education is the first and foremost necessity for a country which has its being bound up with agriculture. The marvellous change that this sort of education can bring about will be clear from the statement of Mr. M. H. Jenkins, in his Report to the Royal Commission on Technical Instruction, wherein he says "the results of agricultural education in Denmark have been something extraordinary. Danish butter is now the best in the world; in 1880 it was described by the British Vice-Consul at Copenhagen as 'execrably bad', the progress since is directly traceable to agricultural education". As circumstances are, the produce of all principal crops per acre is unenviably low compared to that of other countries and in spite of more than 70 per cent. of the population relying on this source of livelihood the State is not self-sufficing in matter of grain produce and has to import food staples in large quantities from outside.

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241 The second drawback viz. lack of adequate marketting facilities due to the hilly nature of the country and remote situation of districts which are connected with the exporting centres by means of bridle paths also considerably impedes the advancement of agriculture as the agriculturist does not get a fair return for his labour. Moreover, as the work is conducted at present there is a horde of intermediaries who intercept a major portion of the profit and while the agriculturist gets very little the consumer has to pay much more. The intermediaries cannot be swept off one and all as they are an essential part of the modern business organism but their number can be considerably lowered by better organisation for marketting of produce. Much in the end depends upon the human factor, however. The people who look to Government for solving all their troubles financial or otherwise, have not yet learnt the A. B. C., of self-reliance and are very poor stuff for advancing the cause of a particular business. Self-reliance and ability to make a combined effort are pre-requisites of success in every field and agriculture is no exception. "The improvement of agriculture must in the first place be the work of the agriculturists themselves", (League of Nations, Report and Proceedings of the World Economic Conference 1927, Volume I page 52).

*162 472 **194. Industry.**—Is still near the cock-crowing in the State. The countries of the world are usually divided into two classes viz. Industrial and Agricultural. In the latter class custom and status predominate our a/ competition and contract; there is uneven distribution of the population in various occupations due to agriculture monopolising the field. Small scale industries with little capital exist, credit is undeveloped and usury prevails. As will be seen from the table given in para. 189 of this chapter industry claims only 9 per cent. of the total earners compared to 73 per cent. of the first sub-class. And even this weak fabric of industry is mainly reared by the shoemaker, potter, barber, blacksmith, carpenter, flour grinder, weaver, dyer, tailor and scavenger and others of the kind, who—thanks to the caste system—are so wedded to their profession that they cannot shake it off entirely. Were it otherwise the structure of industry would crumble to pieces. The cause of this low proportion may be found in several factors notably competition of machine-made goods which attract by their cheapness and make the indigenous worker's calling more and more precarious. A change has also set in in the tastes of the people due to the impact with Western civilization. All this has told heavily upon the number of village artisans who find it unremunerative to engage in their hereditary calling and desert it in favour of agriculture, thus adding to the concentration on land progressively, and as a conclusion "the economics of a country which depends to so great an extent upon agriculture must be unstable" (Montague-Chelmsford Report).

*162 **195. Transport.**—Engages only 1 per cent. of the total earners. The total workers under this head are composed of 8,923 earners and 462 working dependents. Transport by air is non-existent in the State and the 4 male earners shown under this group are undoubtedly immigrants. Transport by water and road play most important parts. The former has a total of 3,927 earners and 292 working dependents. The largest number is reported by the Kashmir Province where the navigable Jhelum and a net work of other streams and lakes make transport of goods from place to place by water easy and cheap. In the Jammu Province which is hilly, the rivers are tempestuous and do not offer any large scope for this form of transport. The Chenab, for instance, allows boats to ply after it has entered Akhnoor but even here and beyond it the boats are only ferry boats and do not serve as connecting links between different towns. In the rainy season again the rivers are so turbulent that all navigation comes to a stand still.

The strength of 512 earners in the Jammu Province out of a total of 8,923 is thus easily understood. The Frontier Districts which beat even the Jammu Province in their hilly character have no earners under this head at all. Even the small number in the Jammu Province is made up of labourers employed on rivers and canals and other persons employed in harbours, docks etc. It was stated in Chapter III that the natives of Mirpur district are found generally in the

a/[Errata: read "over"; cf. errata sheet, p. 330, category 116 --Analyst] docks and this is borne out by the enumeration of 101 persons of Mirpur under Group 103.

In the transport by road the Jammu Province excells the Kashmir Province. In this connection it is important to note how mechanically driven vehicles are fast ousting the old slow-moving coaches from the field. The Jhelum Valley and the Banihal Cart Roads leading to Srinagar are now the thorough-fares for lorry traffic and it is seldom that one catches sight of an Ekka plying on a short intermediate journey. Even transport by pack animals has declined on these roads. In other places also accessible to lorry traffic the old means of traffic are gradually disappearing. But the vast interior of the country is not yet open to vehicular traffic and the pack animals notably horse, camel and ass play a very large part in the movement of men and goods from place to place. Transport by rail claims only 53 earners because the portion of railway line lying in the State terminates at Jammu and has not been extended during the period. The Post Office, Telegraph and Telephone Services have a respectable figure of 841 because besides the Imperial Telegraph and Post Offices the State maintains its own Telegraph and Telephone system.

196. **Trade**—Plays a very humble role in the State claiming only 4 per cent. of total earners. The traders have no recognized union and are mostly ignorant of the modern methods of advertising their goods and pushing on the sale of their ware. They are more or less agents for exchange of goods living on the profit they make in the process. The village shopkeeper carries on his precarious existence by selling general stores. The money economy is generally absent in the village and barter system prevails which adds to the profit of the shopkeeper who in grading grains into different kinds generally assesses their value at a lower rate. The total earners under this sub-class are 29,793. The bank managers, money-lenders, exchange and insurance agents, money-changers and brokers and their employees count 2,154 earners. Insurance has made a great addition to its strength during the decade and the creed of insuring life, houses, cars etc., is on the increase especially amongst the literate. The money-lenders on the other hand have been severely hit by the Agriculturists' Relief Regulation which has emboldened the debtor-agriculturist to look into the face of his creditor-money-lender and refuse to pay him without recourse to law. This has seriously told upon this class as it means expenditure on litigation and then payment by driblets according to the capacity of the agriculturist-debtor. Trade in textiles engages 2,066 persons. Trade in wood is also important while that in metals is insignificant. Trade in food-stuffs and general storekeepers and shopkeepers are, however, the most important groups claiming a large proportion of earners.

197. **Public Force and Public Administration**—Combine to support 3 per cent. of the earners which is really insignificant. Public force includes under its head Army (Imperial), Army (Indian States), Police and village watchmen while public administration has service of the State, service of Indian and Foreign States, municipal and other local service and village officials and servants other than watchmen but excludes persons employed in technical and professional services. While the Imperial Army in 1921 counted 284 earners the number has now risen to 829. The Indian States Army which had 6,232 workers in 1921 has 4,794 workers now. Police has 2,568 earners compared to 2,376 workers of 1921 and has thus added to its numbers.

The ranks of village watchmen have on the other hand been depleted and return 935 workers against 1,331 of 1921. In public administration service of the State counts 12,265 workers against 11,368 of 1921; service of Indian and Foreign States has 137 against 45 of 1921 while municipal and other local service excluding village service has 502 workers against 263 of the former Census. Village officials and servants other than watchmen count 228 workers against 1,128 of 1921 and the decrease is possibly due to the non-specification of the nature of service in certain schedules.

198. **Professions and Liberal Arts**—Have a total of 13,678 workers against 23,500 of old. The Priests and Ministers whose office is now falling into

162 [illegible] display a decrease of 8,738 workers, being 4,284 against 13,022 of 1921. Monks, nuns and religious mendicants have also suffered a decrease of 4,394 workers, being 1,140 compared to 5,534 of 1921 showing inevitably how the austere and ceremonial side of religion is gradually losing ground. The votaries of law also record a decrease and instead of 336 record 124 workers only. The petition-writers and the smaller fry record an increase.

The medical profession has 1,127 workers. The number of registered practitioners is 276 compared to 392 of non-registered practitioners who are Ayurvedic and Unani physicians and include a number of mountebanks living on the credulity of the simple-folk. Professors and teachers of all sorts who numbered 1,168 in 1921 are 1,504 now. The increase is inevitable as education is spreading like prairie fire in the country.

199. Persons living on their Income.—The descent from teachers and professors to persons of independent means is rapid and slips over several groups which are manned so thinly that they need not detain us. This group has a total strength of 2,672 earners and working dependents against 1,437 of 1921 which shows that this class is on the increase. The total earners of this class are, however, only 2 per cent of the total earners for all occupations and do not deserve any special consideration. If this constitutes the capitalist class capitalism cuts a very sorry figure in the State and the world-wide denunciation of exploitation of labour by capital is a scourge to which we are happily immune.

200. Domestic Service.—There is no comparison between the figures of 1931 and 1921 Census as regards domestic service. Every woman is an unpaid domestic servant and that the women have been correctly shown in this occupation is clear from the fact that the female working dependents under it number 340,183. The large number under earners is easily understood when we remember that the inhabitants of the State who periodically emigrate to British India are usually occupied with the duties of a domestic servant abroad as they have no technical training to enable them to work in organised factories.

201. Insufficiently described Occupations.—This sub-class is the last resort of the perplexed and apathetic enumerator. Labourers and workmen otherwise unspecified have a huge working dependency especially amongst females, the number being 331,177 which is unimaginable. It is quite likely that women who assist their husbands in agricultural operations and would have ordinarily gone to form agricultural labourers have been lumped together in this group. This explains the disparity between the number of agricultural workers at the 1931 and 1921 Censuses.

[735] **202. Unproductive.**—Beggars and vagrants return 10,014 earners and 1,058 working dependents, making a total strength of 11,072 workers preying upon the honest inhabitants. Their number in 1921 was 9,383. Social parasitism has thus increased.

This is probably due to economic distress which has enveloped the country as a consequence of world-wide depression driving the population to beggary and vagrancy which presupposes no initiation into technical secrets except self-humiliation which can be had in plenty when the stomach is crying for food. The procurers and prostitutes number 463 against 412 of 1921. The slight increase in their number does not deserve comment.

II. POINTS OF SPECIAL INTEREST.

203. Occupations of Females.—Female working dependents and non-working dependents have already been discussed. In the present paragraph only female earners will be dealt with. The total number of female earners is 38,043 being hardly 7 per cent. of total earners and bearing a slightly varying proportion to total male earners. Out of these nearly 38 per cent. are engaged in Exploitation of animals and vegetation, cultivation claiming a major portion of them. They figure as cultivating owners and tenants and agricultural labourers. In stock raising also they have their shares. 162x

In exploitation of minerals they number 34 only.

Industry engages 11 per cent. of their earners being prominent in cotton, spinning, pottery, leather working, industries of the dress and the toilet and pursuits like scavenging etc. They show a dislike to intoxicants like manufacturing of tobacco, Ganja, opium or toddy brewing which is a very happy sign. They indeed follow pursuits which can be carried on at home.

Transport appeals to them but very little.

In trade nearly 7 per cent. of their earners find occupation, trade in foodstuffs being their favourite engagement and trade in fuel being also a favourite pastime.

In public force they have no share worth the name.

In public administration the little share that they have is a happy earnest of future. They are generally in service of the State or municipal service.

Professions and liberal arts engage 1 per cent. of their earners who are generally fond of religious work. They also claim the credit of having at least one [illegible] amongst them. In medicine they figure mostly as midwives, nurses etc., carrying on messages of hope and solace to suffering humanity. In education they have a good number as teachers while they do not believe in astronomy or astrology, or pretend to be mediums.

Music has its attractions for 23 of them who live on it.

They have a few with independent means of subsistence numbering 100 who are perhaps mostly widows of men of substantial means.

In domestic service they find livelihood for 23 per cent. of their earners as this kind of work is particularly to their taste by tradition and family training.

In insufficiently described occupations they have 12 per cent. of earners while unproductive engages only 4 per cent. of them. Those who earn their living by disreputable means are very few being only 167.

254. **Organised Industry.**—The definition of organised industry as it emerged from the Census Conference held at Simla was received so late that its circulation in all parts of the State was impracticable. Nevertheless a circular on the basis of that definition which laid down the minimum of three workers to constitute an organised industry was got printed and circulated for information and guidance of the Census agency. The return, however, proved that the circular did not bear fruit according to expectations and the State Table VI in which the returns have been exhibited is not a true index of the industrial conditions prevailing in the State. 654x

255. The total population engaged in industries of the organised type is according to the statistics in hand [illegible]. In 1921 a special Industrial Census was held as part of the population Census and all industrial establishments employing 20 persons and more were recorded. The total population according to 1921 returns was 7,717 consisting of 7,602 males and 115 females. The industrial population at the Census of 1931 though in excess of that of the former Census is still lower than what it ought to be. 162x

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286. General.—The population engaged in each class of industry is given in the margin. Compared to 1921 statistics most of the industries display an excess excepting those at items 10, 11, 12 and 13. In order of importance textiles stand first engaging as they do 47·4 per cent. of the total population. The next in importance are the industries of dress and the toilet which afford employment to 20·3 per cent. of the population. The third position is occupied by wood industries which employ 11·9 per cent. of the total industrial population. The remaining industries play a minor role and at the lowest rung come mines with three workers therein.

Nature of Industry.	Population in 1931.	Engaged 1921.
1. Mines ..	3	....
2. Textiles ..	[illegible]	4,481
3. Hides, skins and hard material from the animal kingdom ..	181	....
4. Wood ..	1,119	1,000
5. Metals ..	111	90
6. Ceramics ..	61	....
7. Chemical Products ..	[illegible]	....
8. Food industries ..	201	84
9. Industries of dress and the toilet ..	1,807	884
10. Furniture ..	20	180
11. Building ..	83	864
12. Construction of means of transport ..	100	113
13. Production and transmission of Physical Force ..	230	877
14. Miscellaneous and undefined industries ..	440	....

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287. Textiles.—The industries grouped under this head are given in the margin with the population supported by each of them. The silk factories are the most important of textile factories. The silk factory at Srinagar is believed to be the biggest in the world. Besides giving employment to hundreds of persons in the factory itself it provides a lucrative supplementary occupation to thousands of persons in the Mufassil. Thus according to the statement furnished by the Director of Sericulture Jammu the total number of operatives in the factory is 254 only while the number of Mufassil rearers on the list is 7,467 and this does not include relatives and dependents of rearers who take part in rearing. The total amount of money distributed to rearers in 1987-88 was 148,812 rupees. The help thus given to rearers who are generally agriculturists for their leisure hour's work is considerable. These two factories are owned by the State. The cotton carpet factories come next with 1,210 employees. The cotton carpets are manufactured in the two Central Jails at Jammu and Srinagar and in various weavers' concerns especially in the Kashmir Province. Shawl and fringe weaving is the industry for which Kashmir is most celebrated. For a brief history of it the reader may refer to page 180 of the 1921 report. This industry affords employment to thousands of adults and immatures in Kashmir but due to economic depression the price of shawls has considerably fallen and an era of cheap shawls has set in and cheapness is acting adversely on the quality of produce. Fringe weaving is an accompaniment of the industry as generally all shawls must have fringes. This industry is, however, bound to decline as various imported machine made fringes of foreign countries are now in the market and due to cheapness of price attract custom.

1. Cotton weaving mills	434
2. " carpet factories	1,210
3. Silk factories	1,686
4. Dye works	4
5. Lace and embroidery works	477
6. Shawl and fringe weaving establishments ..	[illegible]
7. Cotton printing works	3

Embroidery is another important handicraft which brings in money to the artisans of Kashmir. There are several articles which are embroidered from pillow cases and felt rugs to [illegible] is, however, the only article for which a very large demand exists in the Indian market.

The proportion of female to male workers under textiles is 23 to 180.

The manager and supervising, technical and clerical staff consits 4 of Indians.

The adult operatives are 2,605 males and 491 females while immature operatives consist of 733 males and 426 females, illustrating the often quoted saying "Every Kashmiri child is born with a needle in his teeth".

4 [Errata: cf. category 11c, p. 330 for corrections -- Analyst]

208. Wood.—The State has large forest area which brings in largest income to its coffers. The extraction of timber thus rightly accounts for the employment of the largest number of workers *viz.* 89 per cent. of the total engaged in this class of industry.

Extraction of timber and timber yards	697
Saw mills	32
Cane and basket factories	15
Papier machie works	74

The papier machie works are confined to Kashmir Province, notably the city of Srinagar. These works, however, support only 74 persons. The proportion of female to male workers is 2 per cent.

209. Metals.—The iron and steel works engage 56·7 per cent. of the workers while brass, copper, bronze and tin foundries support 28 per cent. of them, the rest being employed in steel trunk factories.

Iron and steel works	62
Steel trunk factories	16
Brass, copper, bronze and tin foundries	31

210. Ceramics.—Brick works support 75 per cent. of workers leaving only 25 per cent. to pottery. This is easily understood as amongst Hindus there is a strong prejudice against the re-use of an earthen pot when once any one has dined off it. The plate or any other vessel thus defiled is broken which necessitates manufacture of ordinary ware only and precludes the potter from introducing fine or durable improvements in his art. The women workers in ceramics are only 5 per cent. of the total workers.

Brick works	45
Pottery factories	15

211. Chemical Products.—The chemical drugs engage 31 per cent. of workers, the soap factories 30 per cent., oil mills 18 per cent. and soda-water factories 11·5. The fireworks and leather and metal polish works have only nominal workers.

Match factories	20
Fire works	3
Soda-water factories	34
Oil mills	54
Soap factories	89
Drugs etc.	92
Leather and Metal Polish factories	3

212. Food.—The rice mills and flour mills have 28·6 per cent. and 23 per cent. of workers employed in them respectively. The bakeries and confectionaries have 27 per cent. Women play a very minor part being hardly 2 per cent. of male workers. The water works is a State concern.

Rice mills	112
Flour	90
Bakeries etc.	106
Slaughter houses	14
Sugar factories	15
Tobacco and snuff factories	24
Water works	27
Wine merchants	3

213. Industries of Dress and the Toilet.—These industries occupy a prominent place in the industrial sphere. Darning is the most important group and is practically confined to Kashmir. 63·4 per cent. of workers are employed in this industry. Boot and shoe industries engage 17·8 per cent. while tailoring works account for 14·3 per cent. The females have a little larger share in these industries being slightly in excess of 3 per cent. of total workers.

Boot and shoe factories	340
Hosiery factories	17
Tailoring works	274
Hat and cap factories	68
Darning works	1,210

214. Furniture Industries.—The tent factories engage 8·5 per cent. of workers the rest being employed in furniture factories. The furniture manufactured in the State has of late been much improved in quality and finish and with the encouragement that local industries are receiving in the State it is bound to improve still further.

Furniture factories	32
Tent factories	3

215. Production and Transmission of Physical Forces.—This is a State industry. There are two generating stations, one at Mohora in Kashmir Province and the other at Jammu from where light is supplied to the two cities and various other areas. The water works plant at Jammu is also driven by the current supplied from the Jammu Power House.

216. Miscellaneous Industries.—In miscellaneous industries factories of ornaments of gold and silver, factories of musical instruments and printing presses are the most important and support 62·8, 12·9 and 11·6 per cent. of workers respectively. The proportion of female workers is hardly 1 per cent. of the total.

217. General.—Amongst managers numbering 197 there is only 1 who is a foreigner. In supervising and technical staff consisting of 153 persons only 3 are non-Indians and they are engaged as wine merchants. In clerical staff foreigners are conspicuous by their absence. The solitary figure under welfare, doctors etc., points to the conclusion that the labour problem is to all intents and purposes non-existent in the State as the labour is practically sporadic and has no organized union.

Amongst operatives women are less than men. The adult females are 9 per cent. of adult males and immature females 33 per cent. of males of that class.

The total number of operatives is 8,602 out of which 1,836 are young boys and girls. It is the cotton carpet factories, the silk factories, the lace and embroidery works, the shawl and fringe weaving establishment, and the darning works that are responsible for employment of a major portion of immature labour. Most of these works are carried on within the precincts of the house of the manager whose children naturally pick up the art in very young years and practise it along with other operatives.

218. Subsidiary Occupations.—The total strength of earners who have got some subsidiary occupation is 216,192 *i. e.*, 267 persons out of every 1,000 workers have a subsidiary occupation to add to their income. Out of these workers with subsidiary occupation 77 per cent. are engaged in some occupation connected with the exploitation of animals and vegetation, cultivation claiming 97 per cent. of it.

Exploitation of minerals has a very few workers of this kind, there being only 83 workers, 50 out of whom are engaged in exploitation of building material, probably clays.

Industry has 9·5 per cent. of workers to its credit. The textile industries and industries of dress and the toilet, with wood industries play a prominent part in providing work to this small percentage of earners. It appears that the weaver, the carpenter and other artisans follow agricultural as their principal calling and look to their own profession as a subsidiary one. Further in Kashmir Province textile weaving is practised as a cottage industry by a large number of agriculturists which consequently accounts for the above percentage.

Transport—Does not deserve any remark as it has very few workers who rely upon it for addition to their income.

Trade—Supports only 4 per cent. of the total subsidiary workers. The most notable contributions are money-lending, trade in food-stuffs, general storekeeping and shopkeeping and other miscellaneous trades.

Public force and public administration hardly provide 1 per cent. of workers with subsidiary occupation.

Professions and liberal arts carry slightly less than 2 per cent. of workers.

Domestic Service—Similarly accounts for 1 per cent. and so do insufficiently described occupations.

Unproductive Occupations—Do not provide even 1 per cent. of workers with supplementary means of livelihood.

219. Subsidiary Occupations of Agriculturists.—The subsidiary occupations of agriculturists are as stated before contained in State Table IV. The necessity of subsidiary occupations for agriculturists is stressed in nearly every work touching agriculture. All reliable and competent observers are of opinion that farmers in nearly every Province and District in India, are idle for a quarter of the year, if not for a longer period. Even in Lancashire with an acreage of 21 per peasant it is thought that "it would be a great boon if in bad weather and winter the agriculturists had something to do in their homes of a remunerative character.........", and in Italy with an important textile trade of its own "the peasant women of almost every district where mulberry trees can be grown are fully occupied with spinning". (Quoted by Richard B. Gregg in his "Economics of Khaddar".)

The necessity of a subsidiary occupation for agriculturists in the State needs no argument.

220. Rent Receiver.—The proportion of rent receivers with subsidiary occupation to the total of this class for the State is 28 per cent. It is lowest in the Frontier Districts where it is only 18 per cent. pointing to the dearth of subsidiary occupation in that part of the country. In the Jammu Province it is 24 per cent. which also points to the necessity of developing leisure hour occupations in this province. In the Kashmir Province it is 61 per cent. which is highly satisfactory. The reason seems to be that in Kashmir nearly all agriculturists take to Loi weaving at home and a very large number is engaged in Cocoon rearing.

Division.	Total rent receivers.	Rent receivers with subsidiary occupations.
Jammu and Kashmir State ..	29,099	8,208
Jammu Province ..	16,976	4,153
Kashmir	4,273	2,622
Frontier Districts ..	7,850	1,433

In the State taken as a whole agricultural subsidiary occupations claim 13·5 per cent. of total subsidiary workers, Government service 9 per cent., money-lending 3 per cent., trade 8 per cent., priesthood 4 per cent., art and crafts 9 per cent. and 'others' 55 per cent.

In the Jammu Province agricultural occupations have 15·5 per cent. workers, Government service 6 per cent., money-lending 4 per cent., trade 3 per cent., priesthood 3 per cent., arts and crafts 6 per cent. and 'others' 61 per cent.

In the Kashmir Province agricultural occupations engage 16 per cent.' Government service 10 per cent., trade 10 per cent., priesthood 8 per cent., arts and crafts 4 per cent. and 'others' 52 per cent.

In the Frontier Districts agriculture has 3 per cent., Government service 15 per cent., arts 27 per cent. and 'others' 51 per cent.

From the above it appears that the proportions of rent receivers who combine the functions of traders, money-lenders, artisans and priests is not much.

221. Agricultural Labourers.—Amongst agricultural labourers only 22 per cent. have a subsidiary occupation in the State as a whole.

The proportion in Jammu Province, Kashmir Province and Frontier Districts is 24, 12 and 9 per cent. respectively.

In the State, general labour provides 5 per cent. of these workers with spare hour work, cattle breeding 8 per cent., agricultural occupations 22 per cent. while 'others' 53 per cent.

Division.	Total workers.	Workers with subsidiary occupation.
Jammu and Kashmir State ..	11,846	2,581
Jammu Province ..	9,789	2,341
Kashmir	1,377	196
Frontier Districts ..	680	44

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In the Jammu Province agricultural occupations claim 22 per cent., general labour 4 per cent., cattle breeding 8 per cent. and 'others' 53 per cent.

In the Kashmir Province agricultural occupations have 29 per cent. and 'others' 51 per cent.

In the Frontier Districts agricultural occupations have 14 per cent. and 'others' 66 per cent.

222. Cultivating Owners and Cultivating Tenants.—Amongst this class the proportion of workers with some subsidiary occupation to total workers is 29 for the State, 26 for the Jammu Province, 36 for Kashmir Province and 16 for the Frontier Districts.

Division.	Total workers.	Workers with subsidiary occupation.
Jammu and Kashmir State ..	517,208	151,227
Jammu Province ..	280,891	74,807
Kashmir	187,916	68,035
Frontier Districts..	48,401	7,385

The agricultural subsidiary occupations support only 4 per cent. of total workers with subsidiary occupation, general labour 1 per cent., Government service 2 per cent., trade 3 per cent. and 'others' 86 per cent.

In the Jammu Province, agriculture provides 5 per cent. of workers with a subsidiary occupation, Government service 3 per cent., trade 4 per cent. and 'others' 82 per cent.

In the Kashmir Province, agriculture is responsible for supporting 3 per cent. of workers, Government service 2 per cent., trade 3 per cent. and 'others' 89 per cent.

In the Frontier Districts, agriculture claims 5 per cent. and 'others' 93 per cent.

223. Occupation by Religion.—State Table VII attempts the distribution of workers in each occupation according to the religion to which they belong. The Hindus like other major religious communities in the State are mostly to be found in agriculture, 20,867 being non-cultivating proprietors, 74,753 being cultivating owners, 77,536 tenant cultivators and 9,318 agricultural labourers. 14,189 of the workers of this faith are herdsmen and shepherds. Domestic service and labour are also their favourite resorts and provide employment to 15,213 and 144,869 workers, the latter class being predominated by females.

The Budhists are agriculturists first and everything afterwards. They have 12,225 cultivating owners, 1,878 tenant cultivators and 335 agricultural labourers. The only other notable figure under this religion is that of domestic servants who muster 7,737 strong due to the classification of women engaged in household work under this head. They have also a noticeable number against 'other religious workers' *viz.* 971.

The Jains do not follow the multitude in its love of land and are devoted to trade, very few of them seeking other avenues of livelihood.

The Sikhs are mostly agriculturists having 955 workers amongst non-cultivating proprietors, 6,447 amongst cultivating owners and 3,397 amongst tenant cultivators. They have 5,700 unspecified labourers and 4,002 domestic servants.

The Muslims who constitute the majority community in the State are pre-eminently agriculturists, having 30,254 non-cultivating proprietors, 428,795 cultivating owners and 239,316 tenant cultivators. Cattle and buffalo breeders number 14,634 while herdsmen and shepherds number 33,851. They have 5,374 cotton spinners and weavers, 3,261 wool spinners and weavers, 4,480 workers are engaged in lace, crepe, embroideries etc., and 4,439 in leather. 5,735 follow carpentry, and 4,937 are engaged in ceramics. The number of blacksmiths, oil-men, butchers, shoe-makers is also considerable. Tailors, dress-makers and darners have 19,173 workers while barbers and hair-dressers have 4,021. 2,251 are engaged in making jewellery and ornaments, while 4,612 are boat owners etc. In domestic service they claim a lion's share of 503,050 and in unspecified labour and work 205,110. The arts and crafts are generally in their hands and they have a large share in trade also. Being a majority community their preponderance in most of the occupations is inevitable.

The Christians are mostly to be found in scavenging and municipal service, the latter being in their case only another name for scavenging. They are generally drawn from the lower strata of society and as such the preponderance of scavenging is natural. The tribal are engaged in hunting or in disreputable professions.

224. Occupation by Selected Caste.—Imperial Table XI contains the statistics of caste occupations and shows how far the traditional occupation is maintaining its ground in each caste. A few of the castes alone will be dealt with here.

Brahmans.—The leisure class devoted to learning and philosophizing has come down from its pedestal and only 4 per cent. of its earners are to be found adhering to the traditional calling of its ancestors *viz.* priesthood. The majority is supported by agriculture. Trade attracts only 5 per cent. of earners while public force and public administration account for the employment of 4 per cent only. Domestic service is another occupation which attracts a large number of earners of this class. These are specially the illiterate Brahmans who seek to make both ends meet by serving as cooks etc.

The Chamar, an important member of the village artisan group has only 12 per cent. of its earners who follow the ancestral calling of shoe-making while the highest number has been diverted to agriculture. The Chamar has been cut off from his moorings by boot and shoe factories which by pandering to the craze among all sections of society to follow the fashions of the day have rendered his ancestral calling unremunerative.

The barbers find support for 58 per cent. of their earners in their traditional work and only 32 per cent. living on soil. The great proportion of traditional workers is no doubt due to lack of competition from foreign countries in the field. If his shaving implements have undergone a change he is not affected thereby as even in the old days he was not the manufacturer of instruments. Safety razors are, no doubt, subtracting from his income but their use is limited and cannot affect him appreciably. In the villages safety razors are unknown. The barber is, moreover, a rural surgeon as well.

Amongst Lohars 24 per cent. of workers are engaged in traditional occupation of the caste and 21 per cent. in agriculture.

The Lohar is subject to the buffets of competition and cannot thus show a high percentage of traditional workers.

The Batwal, whose labour has nothing to fear from outside competition so long as the age of machinery has not ushered in and minimized labour, sticks to his ancestral calling generally. Indeed 60 per cent. of Batwal earners follow the traditional occupation, and only 19 per cent. are to be found in agriculture where their principal function is that of farm labourers.

The Bafinda community which is perhaps the greatest sufferer of the modern times due to weaving operations having been seriously curtailed by the machine made imports of foreign cloth has only 22 per cent. of earners in the traditional occupation of weaving and has directed its energies to agriculture where 67 per cent. of earners are employed. It is clear that his art would have been extinct but for some special tastes of the people to which he alone can cater.

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Out of one hundred Kumhar earners 31 are to be found in traditional calling and 58 in agriculture. The products of his wheel are not in much demand due to the abundance of brass and copper vessels which are looked upon as indicative of social standing and do not cost much. They are further not broken up when defiled like earthen vessels. The Jat who is traditionally agriculturist sticks to his calling and has 91 per cent. of earners in that occupation.

From the above brief account it is clear that artisans who have to face a severe competition of machine made goods have been severely hit and have turned to land. The agriculturist who was already in that calling sticks to it. Land is the only safety valve to which all castes look for an escape from the disaster facing them. The old economic division of society has to a very large extent disappeared. Most of the castes are cut off form their ancient moorings, which has led to unemployment and economic distress.

225. Occupations of Anglo-indians and Europeans.—(*i*) *Anglo-Indians.*—The number of Anglo-Indians in the State is limited and they are mostly to be found in State service or following arts and professions. A considerable number subsists on domestic service. They have no hand in the land.

(*ii*) *Europeans*—are mainly dependant on industry, trade and State service. In arts and professions also their number is considerable. 18 of their earners have independent means of livelihood and 16 resort to domestic service for their support.

226. Mixed Occupation.—State Table V sets forth statistics of certain important combinations of occupations found in the State. No attempt has been made to extract figures for each combined group for all districts in the State and only such districts have been selected as present a fairly large number of followers of a particular combination.

227. Cultivating Owners and Money-lenders.—Persons who returned 'cultivating owners' as their principal occupation and money-lending as their subsidiary occupation have been tabulated for Jammu, Kathua, Reasi and Mirpur districts. As will be seen from the table referred to above their number is largest in the Kathua district where this class of cultivators seems to consist of moneyed men. In others it is only nominal which confirms the statement that agriculture can hardly find money to finance its own operations. As regards money-lenders who are cultivating owners their number is even much smaller and it is plain that money-lenders do not take to the plough even if they happen to acquire land.

228. Rent-receiving Owners and Government Servants.—The rent-receiving owners of land whom we styled as non-cultivating proprietors taking rent in money or kind who follow Government service as a subsidiary occupation figure most in the Udhampur district and Poonch Jagir. Their contraries are found fairly distributed in nearly all districts of the Jammu Province inclusive of the Jagir of Poonch.

229. Agricultural Labourers and General Labourers and vice versa.—It is a fact of common knowledge that labour in the State is not immobile and is chiefly unskilled. The same person who would assist in reaping corn and winnowing it at harvest time will take up a spade and turn to digging a canal when the agricultural operations do not need his services. On another day he will be felling trees in a forest and thus like a chameleon he changes colours. The agricultural labourers are most numerous in the Jammu district but those who take to general labour as their subsidiary occupations have a higher proportion in the Reasi district.

The general labourers who turn to agricultural labour to supplement their income are found in all districts of the Jammu Province but their proportion is highest in the Kathua district.

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230. **Shopkeepers and Money-lenders and vice versa.**—Shopkeepers in the Mufassil generally sell on credit as the agriculturists who form his clients, have little money to make cash purchases. The debts gradually accumulate as the agriculturist-debtor hopelessly lacking in arithmetical calculations and with the carelessness characteristic of his class, refuses to look into their contents and volume till they become too heavy for him when some settlement is considered necessary. This turns a shopkeeper into a money-lender. In the rural areas this practice is well-nigh universal though the returns do not reveal this fact, simply because the shopkeeper of the kind described above is not a money-lender by choice but by sheer force of circumstances. The highest number of money-lending shopkeepers is reported by the district of Mirpur which is the stronghold of the trading community.

Persons who are principally money-lenders but attend to shopkeeping as a subsidiary occupation are also more numerous in the Mirpur district than in the Udhampur or the Jammu districts where only 1 and 20 males out of a strength of 420 and 538 money-lenders carry on this supplementary occupation.

231. **Oil Pressers and Transport by Pack Animals.**—The well-known caste of Telis combines these occupations. In the Mufassil where roads for vehicular traffic do not exist the Teli's bullocks and the Kumhar's asses are most useful of transport animals. The figures show a greater proportion in Kathua than in Mirpur district.

232. **Hanjis and Fishermen.**—Having dealt with some of the combination of occupations found in the Jammu Province we may turn our attention to the Kashmir Province where the familiar figure of Hanji combining fishing with his main occupation confronts us. The proportion of those who combine these two occupations is larger in Baramulla than in the Srinagar district.

233. **Hanjis and Vegetable-sellers and vice versa.**—Hanji is in fact a versatile fellow and does not content himself with transporting vegetables but comes down to sell them. The proportion of such persons as combine these occupations is higher in Baramulla than in the Srinagar district.

234. **State Service and Agriculture.**—Persons who combine these two occupations are highly estimated in the popular world.

To have an interest in land and the security of income from State service is an ideal at which many a cultivator shoots with varying degrees of success. The Srinagar district is the luckiest in this respect while Baramulla and Muzaffarabad have also a crumb of comfort.

235. **Occupations in Cities: Srinagar City.**—The total strength of earners, working dependents and non-working dependents enumerated in the city of Srinagar are given in the margin.

Earners	48,450
Working dependents	2,872
Non-working dependents	122,251

The earners form about 28 per cent. of the total population while non-working dependents 70 per cent. Of the earners 2,722 are engaged in exploitation of animals and vegetation. This is due to the inclusion of a number of villages with their large agricultural areas within the municipal limits. The exploitation of minerals engages 746 earners. Industry supports 43 per cent. of earners and ousts agriculture from its premier position which it successfully holds in other districts. Most of the industrial concerns of the district are located in the city. Transport claims 4 per cent. of earners. The Jhelum river is exploited to its maximum here and serves both for the transport of human beings as well as merchandise. The city is further surrounded by a net work of motor roads and the traffic during summer months is considerable. In respect of trade which supports 8 per cent. of earners the city occupies a prominent position being the emporium for the entire province of Kashmir and carrying on trade even with distant countries. Public force and public administration combine to support

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12 per cent. of earners. This percentage is due to the city being the summer capital of His Highness' Government which gives it an advantage over other towns in getting her sons enlisted in Government service. Professions and liberal arts give employment to 4 per cent. of earners. Persons living on their own means of income are 2 per cent. while vague occupations and domestic service claim 18 per cent. leaving 1 per cent. to unproductive works.

236. Jammu City.—The number of earners, working dependents and non-working dependents is shown in the margin. The earners form nearly 36 per cent. of the population of the city while non-working dependents are 51 per cent. of it, the working dependents making up the rest.

Earners	13,744
Working dependents	5,053
Non-working dependents	19,677

The exploitation of animals and vegetation supports nearly 20 per cent. of earner which is a much higher figure than reported by the city of Srinagar. In minerals again we find only one solitary worker. Industry accounts for engagement of 20 per cent. of earners compared to 43 per cent. of Srinagar city. The chief industries are those of wood, metal, food, dress and toilet. In transport 5 per cent. of earners are engaged and transport by road is the chief form of transport in the city. Trade claims 15 per cent. of earners compared to 8 per cent. of Srinagar. The city is the terminus of a railway and the possibilities of expansion of trade are numerous. The customs barrier, however, seriously cripples trade. Public force and administration engage 21 per cent. of workers. The city is the winter capital of His Highness' Government and this high percentage is the result of the presence of Government offices in the city at the time of taking Census. Professions and liberal arts have 7 per cent. of earners while 3 per cent. are such as live on their income. Domestic service and vaguely returned occupations account for 22 per cent. of earners and leave 2 per cent. to unproductive groups.

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237. Educated Unemployment.—A special feature of the 1931 Census was the institution of an enquiry into the volume of unemployment prevailing amongst persons who have received English education. The schedule was drafted and printed in English and vernacular and the enumerating agency was instructed to get it filled by the unemployed themselves. Either the news did not reach all quarters or the unemployed scented the purpose as being of no immediate benefit to them, the results were not convincing and fell short of the expectation. Though it was possible to obtain statistics from various communities of the number of unemployed of each community and judge the accuracy of Census returns, the attempt was abandoned mainly due to the apprehension that each community will seek to exaggerate the volume of unemployment and we will be placed between scylla and charybdis of either accepting their statements in toto or getting them re-examined by a further prolonged enquiry. Moreover, the problem of unemployment in a country where English literacy is so low as in the State cannot be acute and the mountains in labour, even if undertaken, would have produced a poor mouse only.

238. The unemployed who possess a higher qualification than that of a matric; are 289 only exclusive of 73 unemployed who are below 20 years of age. Of these 226 are Brahmans and 26 other Hindus. The Muslims number 37 only. It is very much in the fitness of things that the Brahman who inherits traditions of learning from the past should be most exposed to the uncertainty of employment. The Muslims and others who have a stake in the land naturally do not take to education keenly especially when the education provided in schools and colleges is of a purely literary nature and does not enable the bookish student to pursue any calling except that of a clerk in Government service without further training. The depressed classes do not reveal any unemployment and the obvious reason is that very few members of that community have the means and capacity to undergo a course of literary education which eventually turns out to be a drug in the market. The Anglo-Indians and other classes also have no literate unemployed due to their small numbers in the State.

Those below 20 are still too young to complain of unemployment and the fact that no one above 40 is unemployed confirms the belief that they will soon be absorbed somewhere. 162x 464

239. The unemployed when looked at from the point of view of occupation of their fathers disclose an interesting tale. The cultivators come first with menials in the second and artisans in the third place. The cultivator whose calling is not so remunerative as that of a trader or industrialist, takes to education in the hope of finding a financial Elysium which will set him at ease as regards demands of revenue and the money-lender and social customs. It is a pity that their sons have disillusioned them. The motive of menials and artisans is not different. All look upon education as a solvent of financial worries which, however, in its present form it is not.

240. When we look to the qualfications of the unemployed we find that the possessor of British degree is in a glorious minority of one. All others have Indian degrees appended to their names. The largest proportion is made up of academic degrees like M. A., B. A. and M. L. C.[1] There are only three Bachelors of Engineering and one Bachelor of Law amongst the unemployed who may be said to have specialised in a particular line.

241. The number of those who are discontented with their employment is 26 which is really much lower than one would expect.

The stylish living which comes so easy to the English literate at school and college when they live on the hard-earned money of their parents is difficult to keep up at a later age when the employment they get does not bring them abundance of money and they have to pool their small earnings in a joint family. Their discontent is thus easily understood. Moreover, discontent is a necessary condition of progress, and it is really surprising that the only class which should be most vociferous in expressing its dis-satisfaction with existing conditions should be almost mute.

242. Besides the above we have got about 251 under-matrics between the ages of 20-39 who are also seeking the '*El Dorado*' of employment which may be taken as a synonym for Government service. Their tale is not different and need not detain us further. They have got 75 persons below 20 and 2 above 40 who are also unemployed.

243. Decaying Industries.—The following industries are either decaying or have decayed in the State:— 178

1. Shawl-weaving in Basohli tehsil.
2. Manufacture of woolen blankets, woolen Pattis and shoes in Ramnagar tehsil.
3. Lungi and Salwar manufacture in Muzaffarabad tehsil.
4. Paper manufacture in Udhampur and Srinagar tehsils.
5. Calico printing in Samba.

244. Shawl-weaving in Basohli.—The weaving industry of Basohli owed its origin to the patronage of the then Raja of the place who imported a few workmen from Kashmir and got it started. The initiative attracted other workers and the contagion spread to local inhabitants till the industry throve so well that it counted 1,400 establishments and shops dealing in shawls. 178 288

The raw material came from Ladakh and Tibet and was supplied by the traders of Amritsar who took in return the finished product and sold it in the Punjab and Bengal and even exported it to France where a brisk demand existed. The export was unrestricted except that a duty of annas eight per loom was levied by the then Raja.

[1] [Errata: read "S. L. C."; cf. errata sheet, p. 339 category 116 -- Analyst]

178 The shawls were of different qualities with prices varying from Rs. 40 to Rs. 500. In France the price fetched by a good shawl was handsome.

288 But unfortunately for Basohli, France took into her head to manufacture her own shawls and not only succeeded in meeting its own demand locally but even took to exporting shawls to India. This had a disastrous effect on the industry which could not stand the competition of machine-made shawls. The patronage of the Raja could not avert the catastrophe and the workers dissatisfied with their lot emigrated to places like Amritsar, Sujanpur, Nurpur, Pathankot etc., in the hope of better prospects. The net result was that the industry became extinct and the once prosperous town has been converted into a deserted place.

245. Manufacture of Woolen Blankets, Pattis and Shoes in Ramnagar.—Woolen blankets and Pattis were manufactured in Ramnagar tehsil and were exported to outside places. The Military Department of the State had its requirements met from this tehsil but due to the inroads of machine-made blankets and Pattis with a superior finish and a cheaper price this industry began to decay. The Military Department transferred its custom to cheaper markets which completed the process.

As regards shoe-making, a special variety of shoes was made in the tehsil and found favour with His late Highness whose sad demise led to the cessation of demand and decline of industry.

246. Lungi and Salwar weaving in Muzaffarabad Tehsil.—Lungis (Turbans) and Salwars (female trousers) are manufactured in Muzaffarabad tehsil from raw material imported from outside. But the competition of machine made goods is gradually usurping the market and this industry is showing signs of decay.

289 **247. Paper Manufacture in Udhampur and Srinagar Tehsils.**—In Udhampur tehsil the manufacture of paper was started before 1921 but met an untimely death due to foreign competition.

In Srinagar hand made paper is suffering from similar causes. The mills produce substitutes at about half the price of Kashmir hand made paper. The right sort of raw material is also not available. Such paper as bond paper and other superior paper can be made of rags of good quality which are not available in Srinagar. The resulting paper is very poor and cannot stand competition in quality or price.

288 **248. Calico Printing in Samba.**—This industry is reported to be decaying. There is a community called 'Chhimbas' who follow this profession and who are the cause of the celebrity of the town. Lack of knowledge of the use of aniline dyes and of varied designs is rendering their calling extinct. But His Highness' Government is trying to re-start the industry and thus save it from extinction.

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SUBSIDIARY TABLE I—A.

EARNERS (PRINCIPAL OCCUPATION) AND WORKING DEPENDENTS.

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Class, Sub-class and Order.	No. per 10,000 of total population.	Class, Sub-class and Order.	No. per 10,000 of total population.
1	2	1	2
Non-working Dependents ..	4,720	*V—Trade* ..	*83*
All Occupations [Earners (principal occupation) and Working Dependents] ..	5,280	23. Banks, establishments of credit, exchange and insurance ..	6
A—Production of Raw Materials ..	2,245	25. Trade in textiles ..	6
I—Exploitation of Animals and Vegetation ..	*2,242*	26. " in skins, leather and furs ..	1
1. Pasture and Agriculture ..	2,238	27. " in wood ..	2
(a) Cultivation ..	2,061	31. Hotels, cafes, restaurants, etc. ..	5
(b) Cultivation of special crops etc. ..	3	32. Other trade in food-stuffs ..	33
(c) Forestry ..	4	33. Trade in clothing and toilet articles ..	3
(d) Stock-raising ..	169	34. Trade in furniture ..	1
(e) Raising of small animals and insects ..	1	36. " in means of transport ..	6
2. Fishing and Hunting ..	4	37. " in fuel ..	4
II—Exploitation of Minerals ..	*3*	39. " of other sorts ..	20
4. Non-metallic minerals ..	3	**C—Public Administration and Liberal Arts**	99
B—Preparation and supply of Material Substances ..	341	*VI—Public Force* ..	*22*
III—Industry ..	*229*	40. Army ..	16
5. Textiles ..	45	43. Police ..	7
6. Hides, skins and hard material from the animal kingdom ..	14	*VII—Public Administration* ..	*38*
7. Wood ..	28	44. Public Administration ..	38
8. Metals ..	12	*VIII—Professions and Liberal Arts* ..	*40*
9. Ceramics ..	12	45. Religion ..	24
10. Chemical products properly so called and analogous ..	7	46. Law ..	2
11. Food industries ..	14	47. Medicine ..	3
12. Industries of dress and the toilet	84	48. Instruction ..	6
14. Building industries ..	5	49. Letters, arts and sciences (other than 44) ..	5
17. Miscellaneous and undefined industries ..	11	**D—Miscellaneous** ..	2,596
IV—Transport ..	*29*	*IX—Persons living on their income* ..	*7*
19. Transport by water ..	13	50. Persons living principally on their income ..	7
20. " by road ..	13	*X—Domestic service* ..	*1,574*
22. Post Office, Telegraph and Telephone services ..	3	51. Domestic service ..	1,574
		XI—Insufficiently described occupations ..	*978*
		52. General terms which do not indicate a definite occupation ..	978
		XII—Unproductive ..	*37*
		53. Inmates of Jails, Asylums and Alms houses ..	5
		54. Beggars, Vagrants and Prostitutes	32

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SUBSIDIARY TABLE I—B.

EARNERS AS SUBSIDIARY OCCUPATION.

Class, Sub-class and Order.	No. per 10,000 of total population.
1	2
All Occupations ..	593
A—Production of Raw Materials ..	459
I—Exploitation of Animals and Vegetation ..	*459*
1. Pasture and Agriculture ..	458
(a) Cultivation ..	445
(b) Cultivation of special crops etc. ..	2
(c) Forestry ..	1
(d) Stock-raising ..	10
2. Fishing and Hunting ..	1
B—Preparation and supply of Material Substances ..	85
III—Industry ..	*55*
5. Textiles ..	14
6. Hides, skins and hard material from the animal kingdom ..	5
7. Wood ..	9
8. Metals ..	4
9. Ceramics ..	5
10. Chemical products properly so called and analogous ..	3
11. Food industries ..	2
12. Industries of dress and the toilet	12
17. Miscellaneous and undefined industries ..	3
IV—Transport ..	*6*
19. Transport by water ..	3
20. " by road ..	3
V—Trade ..	*24*
22. Banks, establishments of credit exchange and insurance ..	3
25. Trade in textiles ..	1
27. " in wood ..	1
32. Other trade in food-stuffs ..	7
36. Trade in means of transport ..	1
37. " in fuel ..	2
38. " of other sorts ..	9
C—Public Administration and Liberal Arts	27
VI—Public Force ..	*8*
40. Army ..	5
43. Police ..	3
VII—Public Administration ..	*9*
44. Public Administration ..	9
VIII—Professions and Liberal Arts ..	*10*
45. Religion ..	7
47. Medicine ..	1
48. Instruction ..	1
49. Letters, arts and sciences (other than 44) ..	1
D—Miscellaneous ..	22
IX—Persons living on their income ..	*3*
50. Persons living principally on their income ..	3
X—Domestic Service ..	*7*
51. Domestic service ..	7
XI—Insufficiently described occupations ..	*6*
52. General terms which not indicate a definite occupation ..	6
XII—Unproductive ..	*6*
54. Beggars, Vagrants and Prostitutes ..	6

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SUBSIDIARY TABLE II—A.

DISTRIBUTION OF EARNERS (PRINCIPAL OCCUPATION) AND WORKING DEPENDENTS BY SUB-CLASSES AND NATURAL DIVISIONS.

Natural Division.	Total 1,000.			Number per mille of the total population occupied as Earners (principal occupation) and Working Dependents in											
	Non-working Dependants.	Working Dependants.	Earners (principal occupation).	Sub-class I.—Exploitation of animals and vegetation.	Sub-class II.—Exploitation of minerals.	Sub-class III.—Industry.	Sub-class IV.—Transport.	Sub-class V.—Trade.	Sub-class VI.—Public Force.	Sub-class VII.—Public Administration.	Sub-class VIII.—Professions and Liberal Arts.	Sub-class IX.—Persons living on their income.	Sub-class X.—Domestic Service.	Sub-class XI.—Insufficiently described occupations.	Sub-class XII.—Unproductive.
1	2	3		5	6	7	8	9	10	11	12	13	14	15	16
Jammu and Kashmir State ..	473	306	220	423	1	48	5	16	5	7	7	1	212	169	8
Jammu Province..	474	283	243	460	..	39	4	18	6	6	6	2	60	302	10
Kashmir ..	471	322	197	278	1	58	7	16	8	8	7	1	530	10	8
Frontier Districts.	465	311	224	409	..	5	1	6	4	4	10	..	450	42	3

SUBSIDIARY TABLE II—B.

DISTRIBUTION OF EARNERS (SUBSIDIARY OCCUPATION) BY SUB-CLASSES AND NATURAL DIVISIONS.

Natural Division.	Number per mille (1,000) of total population of Earners having a Subsidiary Occupation in											
	Sub-class I.—Exploitation of animals and vegetation.	Sub-class II.—Exploitation of minerals.	Sub-class III.—Industry.	Sub-class IV.—Transport.	Sub-class V.—Trade.	Sub-class VI.—Public Force.	Sub-class VII.—Public Administration.	Sub-class VIII.—Professions and Liberal Arts.	Sub-class IX.—Persons living on their income.	Sub-class X.—Domestic Service.	Sub-class XI.—Insufficiently described occupations.	Sub-class XII.—Unproductive.
1	2	3	4	5	6	7	8	9	10	11	12	13
Jammu and Kashmir State	714	—	85	9	60	13	15	10	4	12	10	7
Jammu Province —	739	—	109	5	62	22	14	16	6	16	18	8
Kashmir .. —	696	1	80	14	22	4	12	10	1	9	10	8
Frontier Districts —	800	2	16	3	11	60	26	50	—	27	9	6

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SUBSIDIARY TABLE III.

OCCUPATION OF FEMALES BY SUB-CLASSES AND SELECTED ORDERS AND GROUPS.

Group No.	Occupation.	No. of earners and working dependents. Males.	No. of earners and working dependents. Females.	No. of females per 1,000 males.
1	2	3	4	5
	Total Working Population	874,101	851,204	974
	A.—Production of Raw Materials	772,097	46,361	60
	I.—Exploitation of Animals and Vegetation	*771,254*	*46,106*	*60*
	1. Pasture and Agriculture	769,967	45,942	60
	(a) Cultivation	712,422	37,956	53
1	Non-cultivating proprietors taking rent in money or kind	33,860	8,661	256
2	Estate agents and managers of owners	7	17	2,429
5	Cultivating owners	411,863	12,835	31
6	Tenant cultivators	246,736	14,029	58
7	Agricultural labourers	11,019	1,841	169
	(b) Cultivation of special crops, fruits etc.	921	221	240
10	Market gardeners, flower and fruit growers	921	218	236
	(d) Stock-raising	53,926	7,730	143
21	Cattle and buffalo breeders and keepers	13,361	1,075	80
23	Herdsmen, shepherds and breeders of other animals	40,271	6,662	165
	2. Fishing and hunting	1,247	154	123
27	Fishing and pearling	1,209	154	127
	II.—Exploitation of Minerals	*838*	*255*	*304*
	3. Metallic minerals	48	17	354
29	Gold	23	17	739
	4. Non-metallic minerals	790	238	301
37	Building materials	753	238	316
	B.—Preparation and supply of Material Substances	137,789	18,978	138
	III.—Industry	*71,663*	*11,884*	*166*
	5. Textiles	10,670	5,627	528
42	Cotton ginning, cleaning and pressing	466	107	230
43	Cotton spinning, sizing and weaving	5,133	2,562	499
46	Wool carding, spinning and weaving	906	1,657	1,828
50	Lace, crepe, embroideries, fringes etc., and insufficiently described textile industries	3,348	1,301	389
	6. Hides, skins and hard material from the animal kingdom	4,692	426	91
51	Working in leather	4,608	411	89
52	Furriers and persons occupied with feathers and bristles, brush makers	66	15	227
	7. Wood	9,674	563	58
56	Basket makers and other industries of woody materials, including leaves and thatchers and builders working with bamboo reeds or similar materials	2,077	503	242

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SUBSIDIARY TABLE III—(*continued*).

OCCUPATION OF FEMALES BY SUB-CLASSES AND SELECTED ORDERS AND GROUPS.

Group No.	Occupation.	No. of earners and working dependents. Males.	No. of earners and working dependents. Females.	No. of females per 1,000 males.
1	2	3	4	5
	9. Ceramics ..	3,772	608	161
65	Potters and makers of earthen ware ..	3,550	601	169
	10. Chemical products properly so-called and analogous ..	2,501	153	61
68	Manufacture and refining of vegetable oils ..	2,402	130	54
	11. Food Industries ..	4,748	254	53
71	Rice pounders and huskers and flour grinders ..	1,627	155	95
72	Grain Parchers etc. ..	93	50	538
	12. Industries of dress and the toilet ..	26,485	3,891	148
82	Boot, shoe, sandal and clog makers ..	2,729	385	141
83	Tailors, milliners, dress-makers and darners ..	16,855	2,974	178
84	Embroiderers, hat-makers and makers of other articles of wear ..	1,909	325	170
86	Washing and cleaning ..	1,189	146	123
87	Other industries connected with the toilet ..	43	19	442
	13. Furniture Industries ..	64	15	234
88	Cabinet makers, carriage-painters etc. ..	63	14	222
	14. Building Industries ..	638	27	42
90	Lime burners, cement workers, excavators and well sinkers, stone cutters and dressers; brick layers and masons; builders (other than buildings made of bamboo or similar materials), painters, decorators of houses, tilers, plumbers, etc. ..	638	27	42
	17. Miscellaneous and undefined industries ..	3,952	277	70
100	Scavenging ..	431	254	589
	IV.—Transport ..	*8,258*	*429*	*52*
	19. Transport by water ..	3,904	250	64
	20. " " road ..	3,990	271	68
105	Labourers employed on roads and bridges ..	1,501	242	161
	V.—Trade ..	*26,417*	*4,703*	*178*
	22. Banks, establishments of credit, exchange and insurance	2,068	128	62
115	Bank managers, money-lenders, exchange and insurance agents, money-changers and brokers and their employees ..	2,062	128	62
	27. Trade in wood ..	665	97	146
119	Trade in wood (not in fire-wood) ..	688	88	128
	31. Hotels, cafes, restaurants etc. ..	1,659	188	113
127	Owners and managers of hotels, cookshops, serais etc. (and employees) ..	1,188	162	136
	32. Other trade in food-stuffs ..	8,794	2,027	230
130	Grain and pulse dealers ..	3,198	2,516	786
131	Dealers in dairy products, eggs and poultry ..	666	126	189
134	Dealers in other food-stuffs ..	3,000	251	84

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SUBSIDIARY TABLE III—(*concluded*).

OCCUPATION OF FEMALES BY SUB-CLASSES AND SELECTED ORDERS AND GROUPS.

Group No.	Occupation.	No. of earners and working dependents. Males.	No. of earners and working dependents. Females.	No. of females per 1,000 males.
1	2	3	4	5
	37. Trade in fuel ..	372	1,034	2,779
165	Dealers in fire-wood, charcoal, coal, cowdung, etc. ..	372	1,034	2,779
	C.—Public Administration and Liberal Arts ..	34,851	1,294	37
	VII.—Public Administration ..	*12,705*	*428*	*34*
	44. Public administration ..	12,705	428	34
159	Service of the State ..	11,917	340	29
161	Municipal and other local (not village) service ..	434	68	157
	VIII.—Professions and Liberal Arts ..	*22,146*	*866*	*39*
	45. Religion ..	8,116	506	62
163	Priests, Ministers, etc. ..	4,099	185	45
164	Monks, nuns and religious mendicants ..	1,023	117	114
165	Other religious workers ..	2,986	197	66
	47. Medicine ..	1,003	134	134
172	Midwives, vaccinators, compounders, nurses, masseurs, etc. ..	312	94	300
	48. Instruction ..	1,931	179	93
174	Professors and teachers of all kinds ..	1,449	125	86
175	Clerks and servants connected with education ..	482	54	117
	49. Letters, arts and sciences (other than 44) ..	1,199	42	35
182	Musicians (composers and performers other than military) actors, dancers, etc. ..	771	26	34
	D.—Miscellaneous ..	60,188	889,571	14,757
	IX.—Persons living on their income ..	*2,077*	*595*	*286*
	50. Persons living principally on their income ..	2,077	595	286
183	Proprietors (other than of agricultural land), fund and scholarship holders and pensioners ..	2,077	595	286
	X.—Domestic Service ..	*23,516*	*445,094*	*18,927*
	51. Domestic service ..	23,516	445,094	18,927
185	Private motor drivers and cleaners ..	2,307	3,283	1,423
187	Other domestic service ..	21,209	441,810	20,831
	XI.—Insufficiently described occupations ..	*19,248*	*337,776*	*17,551*
	53. General terms which do not indicate a definite occupation ..	19,248	337,776	17,551
189	Mechanics otherwise unspecified ..	319	....	....
190	Labourers and workmen otherwise unspecified ..	18,373	337,747	20,029
	XII.—Unproductive ..	*10,021*	*4,118*	*411*
	55. Inmates of Jails, Asylums and alms houses ..	791	801	1,013
192	Inmates of Jails, Asylums and alms houses ..	791	801	1,013
	54. Beggars, vagrants and prostitutes ..	9,230	3,318	359
193	Beggars and vagrants ..	9,050	3,043	336
194	Procurers and prostitutes ..	180	275	1,527

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SUBSIDIARY TABLE IV.

SELECTED OCCUPATIONS.

Group No.	Occupation.	Working Population in 1931.			
		Earners and working dependants.	Total earners showing occupation as principal.	Total working dependants.	Earners as subsidiary occupation.
1	2	3	4	5	6
	All Occupations ..	1,995,305	878,149	1,117,156	216,192
	A—Production of Raw Materials ..	818,453	590,769	227,684	167,295
	I.—Exploitation of Animals and Vegetation ..	*816,360*	*588,912*	*227,448*	*167,213*
	1. Pasture and Agriculture ..	*815,849*	*588,596*	*227,253*	*167,019*
	(a) Cultivation ..	731,387	538,966	192,421	162,245
1	**Non-cultivating proprietors taking rent in money or kind** ..	44,037	29,099	14,938	8,298
5	**Cultivating owners** ..	430,498	324,061	106,437	91,914
6	**Tenant cultivators** ..	262,760	193,257	69,503	59,313
7	**Agricultural labourers** ..	13,459	11,846	1,613	2,551
	(b) Cultivation of special crops, fruits etc. ..	1,142	1,062	80	603
16	**Market gardeners, flower and fruit growers** ..	1,139	1,062	77	602
	(c) Forestry ..	1,522	1,492	30	362
17	**Forest Officers, Rangers, Guards etc.** ..	1,180	1,173	7	316
18	**Wood cutters and charcoal burners** ..	342	319	23	46
	(d) Stock-raising ..	61,064	27,037	34,027	3,726
21	**Cattle and buffalo breeders and keepers** ..	14,436	6,817	7,619	1,443
23	**Herdsmen, shepherds and breeders of other animals** ..	46,823	19,940	26,883	2,194
	2. Fishing and Hunting ..	*1,511*	*1,346*	*165*	*294*
27	**Fishing and pearling** ..	1,455	1,290	165	272
	II.—Exploitation of Minerals ..	*1,093*	*857*	*236*	*83*
	4. Non-metallic minerals ..	*1,038*	*826*	*212*	*54*
37	**Building materials (including stone materials for cement manufacture and clays)** ..	993	781	212	50
	B—Preparation and supply of Material Substances ..	124,177	114,562	9,615	31,042
	III—Industry ..	*83,548*	*75,849*	*7,699*	*30,152*
	5. Textiles ..	*26,897*	*22,824*	*4,073*	*4,964*
43	**Cotton spinning, sizing and weaving** ..	7,093	5,821	1,272	2,404
46	**Wool carding, spinning and weaving** ..	2,529	539	1,990	924
50	**Lace, crepe, embroideries, fringes etc., and insufficiently described textile industries** ..	4,933	3,922	1,011	948
	6. Hides, skins and hard materials from the animal kingdom ..	*5,118*	*4,922*	*196*	*2,874*
51	**Working in leather** ..	5,030	4,927	103	1,980
	7. Wood ..	*10,232*	*9,914*	*318*	*4,037*
54	**Sawyers** ..	1,744	1,715	29	378
55	**Carpenters, turners and joiners, etc.** ..	5,918	5,709	209	1,835
56	**Basket makers and other industries of woody materials, including leaves and thatchers and builders working with bamboo, reeds or similar materials** ..	2,570	2,500	70	1,824

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SUBSIDIARY TABLE IV—(*continued*).

SELECTED OCCUPATIONS.

Group No.	Occupation.	Working Population in 1921.			
		Earners and working dependents.	Total earners showing occupation as principal.	Total working dependents.	Earners as subsidiary occupation.
1	2	3	4	5	6
	8. Metals ..	*4,241*	*4,046*	*195*	*1,229*
59	Blacksmiths, other workers in iron, makers of implements	2,524	2,368	156	1,008
	9. Ceramics ..	*4,278*	*4,078*	*200*	*1,911*
63	Potters and makers of earthen ware ..	4,151	3,955	196	1,898
	10. Chemical products properly so-called and analogous ..	*2,654*	*2,527*	*127*	*1,160*
68	Manufacture and refining of vegetable oils ..	2,532	2,416	116	1,075
	11. Food Industries ..	*5,002*	*4,858*	*144*	*880*
71	Rice pounders and huskers and flour grinders ..	1,782	1,730	52	477
73	Butchers ..	1,266	1,235	31	109
75	Sweetmeat and condiment makers ..	613	588	25	97
	12. Industries of dress and the toilet ..	*30,576*	*28,273*	*2,303*	*4,538*
82	Boot, shoe, sandal and clog makers ..	3,114	2,825	289	1,182
83	Tailors, milliners, dress-makers and darners ..	19,932	18,291	1,641	1,715
84	Embroiderers, hat-makers and makers of other articles of wear ..	2,234	1,962	272	86
85	Washing and cleaning ..	1,235	1,201	34	348
86	Barbers, hair dressers and wig-makers ..	3,900	3,746	154	1,368
	17. Miscellaneous and undefined industries ..	*4,229*	*4,118*	*111*	*599*
98	Makers of jewellery and ornaments ..	3,414	3,369	45	433
100	Scavenging ..	605	539	66	110
	IV.—Transport ..	*9,385*	*8,922*	*463*	*1,877*
	19. Transport by water ..	*4,219*	*3,927*	*292*	*1,194*
102	Ship-owners, boat-owners and their employees, officers, mariners, etc., ship-brokers, boatmen and towmen ..	3,557	3,278	279	1,066
	20. Transport by road ..	*4,291*	*4,098*	*193*	*546*
108	Labourers employed on roads and bridges ..	1,743	1,661	82	190
110	Pack elephant, camel, mules, ass and bullock owners and drivers ..	1,363	1,283	80	298
	22. Post Office, Telegraph and Telephone services ..	*845*	*841*	*4*	*112*
	V.—Trade ..	*31,447*	*29,993*	*1,454*	*8,013*
	23. Banks, establishments of credit exchange and insurance	*2,193*	*2,164*	*29*	*1,109*
116	Bank managers, money-lenders, exchange and insurance agents, money-changers and brokers and their employees	2,193	2,164	29	1,109
117	Trade in piece-goods, wool, cotton silk, hair and other textiles ..	2,091	2,066	25	408
	27. Trade in wood ..	*782*	*751*	*31*	*245*
119	Trade in wood (not in firewood) ..	577	570	7	129
	31. Hotels, cafes, restaurants etc. ..	*1,678*	*1,606*	*72*	*112*
127	Owners and managers of hotels, cook shops, sarais etc., (and employees) ..	1,351	1,281	70	41

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SUBSIDIARY TABLE IV—(*continued*).

SELECTED OCCUPATIONS.

Group No.	Occupation	[illegible]			
		[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6
	[illegible]. Other trade in food-stuffs	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Grain and pulse dealers	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Dealers in sweetmeats, sugar and spices	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Dealers in dairy products, eggs and poultry	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Dealers in other food-stuffs	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]. Trade in clothing and toilet articles	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Trade in ready-made clothing and other articles of dress and the toilet (hats, umbrellas, socks, ready-made shoes, perfumes, etc.)	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]. Trade in means of transport	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Dealers and hirers in mechanical transport, motors, cycles, etc.	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Dealers and hirers in other carriages, carts, boats, etc.	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Dealers and hirers of elephants, camels, horses, cattle, asses, mules, etc.	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]. Trade in fuel	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Dealers in firewood, charcoal, coal, cowdung, etc.	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]. Trade of other sorts	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	General store-keepers and shop-keepers otherwise unspecified	[illegible]	[illegible]	[illegible]	[illegible]
	D.—Public Administration and Liberal Arts	[illegible]	[illegible]	[illegible]	[illegible]
	VI.—Public Force	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]. Army	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Army (Imperial)	[illegible]	[illegible]	—	[illegible]
[illegible]	Army (Indian States)	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]. Police	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Police	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Village watchmen	[illegible]	[illegible]	[illegible]	[illegible]
	VII.—Public Administration	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]. Public Administration	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Service of the State	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Municipal and other local (not village) service	[illegible]	[illegible]	[illegible]	[illegible]
	VIII.—Professions and Liberal Arts	[illegible]	[illegible]	[illegible]	[illegible]
	[illegible]. Religion	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Priests, Ministers, etc.	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Monks, nuns and religious mendicants	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Other religious workers	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Servants in religious edifices, burial and burning grounds, pilgrim conductors and circumcisers, etc.	[illegible]	[illegible]	[illegible]	[illegible]

SUBSIDIARY TABLE IV—(concluded).

SELECTED OCCUPATIONS.

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Group No.	Occupation.	WORKING POPULATION IN 1931.			
		[illegible]	[illegible]	[illegible]	[illegible]
1	2	3	4	5	6
	46. Law ...	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Lawyers of all kinds including Qazis, law agents and mukhtiars ...	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Lawyers' clerks, petition-writers, etc. ...	[illegible]	[illegible]	[illegible]	[illegible]
	47. Medicine ...	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Registered medical practitioners including oculists ...	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Other persons practising the healing art without being registered ...	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Midwives, vaccinators, compounders, nurses, masseurs, etc. ...	[illegible]	[illegible]	[illegible]	[illegible]
	48. Instruction ...	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Professors and teachers of all kinds ...	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Clerks and servants connected with education ...	[illegible]	[illegible]	[illegible]	[illegible]
	49. Letters, arts and sciences (other than 44) ...	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Musicians (composers and performers other than military), actors, dancers, etc. ...	[illegible]	[illegible]	[illegible]	[illegible]
	F.—Miscellaneous ...	[illegible]	[illegible]	[illegible]	[illegible]
	XI.—Persons living on their income ...	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Proprietors (other than of agricultural land), fund and scholarship holders and pensioners ...	[illegible]	[illegible]	[illegible]	[illegible]
	XII.—Domestic service ...	[illegible]	[illegible]	[illegible]	[illegible]
	51. Domestic service ...	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Private motor drivers and cleaners ...	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Other domestic service ...	[illegible]	[illegible]	[illegible]	[illegible]
	XIII.—Insufficiently described occupations ...	[illegible]	[illegible]	[illegible]	[illegible]
	52. General terms which do not indicate a definite occupation ...	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Manufacturers, business men and contractors otherwise unspecified ...	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Mechanics otherwise unspecified ...	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Labourers and workmen otherwise unspecified ...	[illegible]	[illegible]	[illegible]	[illegible]
	XIV.—Unproductive ...	[illegible]	[illegible]	[illegible]	[illegible]
	54. Beggars, vagrants and prostitutes ...	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	Beggars and vagrants ...	[illegible]	[illegible]	[illegible]	[illegible]

NOTE.—[illegible]

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SUBSIDIARY TABLE V.

Occupation of Earners by Selected Caste, Tribe and Race.

Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Hindu.		
Brahman	......	7
Priests	41·5	4
Exploitation of animals and vegetation	770·3	7
Extraction of minerals	·9	63
Industry	12·8	72
Transport	7·7	8
Trade	50·9	1
Public Force	14·9	......
Public Administration	21·2	2
Arts and Professions	17·6	10
Persons living on their income	7·03	4
Domestic service	27·10	19
Insufficiently described occupations	0·07	64
Beggars, criminals and inmates of Jails	0·90	17
Chamar	......	9
Cobblers	120·1	7
Exploitation of animals and vegetation	799·7	10
Extraction of minerals	4·3	2
Industry	11·8	104
Transport	11·4	12
Trade	7·6	9
Public Force	2·6	......
Public Administration	0·1	1
Arts and Professions	·6	100
Persons living on their income	2·4	......
Domestic service	10·2	15
Insufficiently described occupations	22·9	68
Beggars, criminals and inmates of Jails	2·8	104
Chuhra	......	8
Scavenging	189·7	4
Exploitation of animals and vegetation	644·5	1
Extraction of minerals	......	......
Industry	27·6	......
Transport	......	......
Trade	17·1	......
Public Force	......	......
Public Administration	13·0	20

SUBSIDIARY TABLE V—(*continued*).

OCCUPATION OF EARNERS BY SELECTED CASTE, TRIBE AND RACE.

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Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Arts and Professions	23·2	35
Persons living on their income	83·3	......
Domestic service	8·9	......
Insufficiently described occupations	......	......
Beggars, criminals and inmates of Jails	22·2	43
Hajjam	......	7
Barbers	584·4	......
Exploitation of animals and vegetation	235·3	17
Extraction of minerals	·8	......
Industry	21·0	47
Transport	8·2	120
Trade	4·5	......
Public Force	8·2	......
Public Administration	16·5	......
Arts and Professions	3·8	1
Persons living on their income	2·3	......
Domestic service	8·3	1
Insufficiently described occupations	5·3	40
Beggars, criminals and inmates of Jails	1·5	......
Jat	......	3
Agriculture	895·0	1
Exploitation of animals and vegetation	28·7	80
Extraction of minerals	·7	......
Industry	7·0	100
Transport	4·6	......
Trade	3·9	5
Public Force	8·8	......
Public Administration	4·6	8
Arts and Professions	2·3	20
Persons living on their income	8·1	10
Domestic service	13·2	7
Insufficiently described occupations	4·2	14
Beggars, criminals and inmates of Jails	8·6	11
Jhiwar	......	23
Water-bearing	371·9	28
Exploitation of animals and vegetation	110·5	10
Extraction of minerals	4·2	......
Industry	126·2	9

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SUBSIDIARY TABLE V—(*continued*).

OCCUPATION OF EARNERS BY SELECTED CASTE, TRIBE AND RACE.

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Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Transport	24·4	26
Trade	67·3	2
Public Force..	15·2	......
Public Administration	14·5	6
Arts and Professions	35·2	11
Persons living on their income	13·4	8
Domestic service	141·9	24
Insufficiently described occupations	41·6	80
Beggars, criminals and inmates of Jails	2·5	80
Kashmiri Pandit	......	*1*
State service	303·9	1
Exploitation of animals and vegetation	237·9	2
Extraction of minerals	......	......
Industry	16·6	9
Transport	4·8	4
Trade	149·9	......
Public Force..	19·0	......
Public Administration	1·5	50
Arts and Professions	73·2	1
Persons living on their income	20·1	2
Domestic service	98·7	1
Insufficiently described occupations	27·7	3
Beggars, criminals and inmates of Jails	2·7	5
Khatri	......	*6*
Trade and State service	487·7	5
Exploitation of animals and vegetation	207·2	7
Extraction of minerals	1·6	......
Industry	110·5	14
Transport	20·2	2
Trade	18·6	1
Public Force..	·7	......
Public Administration	·8	......
Arts and Professions	39·9	22
Persons living on their income	22·6	8
Domestic service	69·0	11
Insufficiently described occupations	12·0	24
Beggars, criminals and inmates of Jails	8·0	23

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SUBSIDIARY TABLE V—(*continued*).

OCCUPATION OF EARNERS BY SELECTED CASTE, TRIBE AND RACE.

Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Lohar	......	9
Blacksmiths	243·9	......
Exploitation of animals and vegetation	676·6	12
Extraction of minerals	3·3	10
Industry	24·2	37
Transport	3·3	......
Trade	2·7	......
Public Force...	17·0	......
Public Administration	2·0	17
Arts and Professions	1·8	5
Persons living on their income	2·0	17
Domestic service	16·1	26
Insufficiently described occupations	5·1	33
Beggars, criminals and inmates of Jails	1·8	100
Mahajan	......	6
Trade and money-lending	674·9	2
Exploitation of animals and vegetation	118·9	8
Extraction of minerals	1·0	20
Industry	29·2	60
Transport	6·8	3
Trade	·9	......
Public Force...	8·2	......
Public Administration	41·9	2
Arts and Professions	27·6	26
Persons living on their income	6·2	29
Domestic service	49·7	7
Insufficiently described occupations	12·5	116
Beggars, criminals and inmates of Jails	2·1	9
Rajput	......	7
State service and agriculture	754·2	6
Exploitation of animals and vegetation	......	6
Extraction of minerals	1·4	82
Industry	3·6	47
Transport	2·7	20
Trade	8·9	1
Public Force	18·8	......
Public Administration	6·2	3
Arts and Professions	3·7	12

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SUBSIDIARY TABLE V—(*continued*).

OCCUPATION OF EARNERS BY SELECTED CASTE, TRIBE AND RACE.

Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Persons living on their income	9·2	4
Domestic service	18·7	7
Insufficiently described occupations	3·8	131
Beggars, criminals and inmates of Jails	1·2	30
Tarkhan	......	8
Carpenters	510·3	1
Exploitation of animals and vegetation	421·6	10
Extraction of minerals	4·1	20
Industry	18·0	36
Transport	2·7	33
Trade	5·4	———
Public Force..	4·1	———
Public Administration	3·7	———
Arts and Professions	3·4	43
Persons living on their income	1·7	———
Domestic service	13·2	22
Insufficiently described occupations	9·4	30
Beggars, criminals and inmates of Jails	2·4	17
Zargar	.....—	9
Gold and Silver smith	730·7	1
Exploitation of animals and vegetation	85·5	10
Extraction of minerals	2·0	100
Industry	63·3	37
Transport	8·0	———
Trade	38·2	———
Public Force..	4·0	———
Public Administration	9·0	50
Arts and Professions	15·1	38
Persons living on their income	......	———
Domestic service	20·1	6
Insufficiently described occupations	11·1	12
Beggars, criminals and inmates of Jails	6·0	100
Batwal	———	7
Labour	610·5	3
Exploitation of animals and vegetation	237·2	6
Extraction of minerals	1·6	———
Industry	19·8	27
Transport	1·2	———

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SUBSIDIARY TABLE V—(*continued*).

OCCUPATION OF EARNERS BY SELECTED CASTE, TRIBE AND RACE.

Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Trade	·6	......
Public Force	......	......
Public Administration	11·4	......
Arts and Professions	7·2	71
Persons living on their income	14·4	......
Domestic service	77·3	4
Insufficiently described occupations	10·2	31
Beggars, criminals and inmates of Jails	2·4	33
Doom	......	*11*
Labour	177·6	15
Exploitation of animals and vegetation	607·0	3
Extraction of minerals	4·7	10
Industry	67·1	11
Transport	4·9	18
Trade	30·7	64
Public Force	8·4	......
Public Administration	21·5	2
Arts and Professions	5·9	54
Persons living on their income	3·9	......
Domestic service	43·9	9
Insufficiently described occupations	9·0	108
Beggars, criminals and inmates of Jails	20·4	7
Mangrik (Budhists)	......	*42*
Agriculture	139·5	27
Exploitation of animals and vegetation	243·9	55
Extraction of minerals	......	......
Industry	6·2	15
Transport	8·7	......
Trade	34·5	7
Public Force	·1	......
Public Administration	3·6	2
Arts and Professions	26·3	80
Persons living on their income	·1	......
Domestic service	19·5	80
Insufficiently described occupations	10·5	1,814
Beggars, criminals and inmates of Jails	11·1	103

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SUBSIDIARY TABLE V—(*continued*).

OCCUPATION OF EARNERS BY SELECTED CASTE, TRIBE AND RACE.

Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Christian.		
Anglo-Indian	———	65
Exploitation of animals and vegetation	———	———
Extraction of minerals	———	———
Industry	———	400
Transport	75·8	———
Trade	15·2	———
Public Force	75·8	50
Public Administration	272·7	300
Arts and Professions	272·7	———
Persons living on their income	15·1	———
Domestic service	272·7	———
Insufficiently described occupations	———	———
Beggars, criminals and inmates of Jails	———	———
European	———	76
Exploitation of animals and vegetation	16	100
Extraction of minerals	———	———
Industry	104	117
Transport	———	———
Trade	86	20
Public Force	33	———
Public Administration	168	50
Arts and Professions	296	311
Persons living on their income	144	44
Domestic service	128	23
Insufficiently described occupations	16	———
Beggars, criminals and inmates of Jails	———	———
Muslim.		
Bafinda	———	6
Weaving	220·9	10
Exploitation of animals and vegetation	688·3	3
Extraction of minerals	2·6	———
Industry	14·6	17
Transport	3·8	3
Trade	7·7	1
Public Force	1·2	———
Public Administration	5·3	2
Arts and Professions	4·3	21

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SUBSIDIARY TABLE V—(*continued*).

OCCUPATION OF EARNERS BY SELECTED CASTE, TRIBE AND RACE.

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Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Persons living on their income	3·0	86
Domestic service	23·2	12
Insufficiently described occupations	9·0	33
Beggars, criminals and inmates of Jails	17·0	50
Darzi	......	*17*
Tailoring	440·5	15
Exploitation of animals and vegetation	500·3	4
Extraction of minerals	......	......
Industry	10·0	40
Transport	3·9	......
Trade	......	......
Public Force	1·4	......
Public Administration	1·4	......
Arts and Professions	......	......
Persons living on their income	3·9	100
Domestic service	8·6	......
Insufficiently described occupations	4·2	......
Beggars, criminals and inmates of Jails	12·9	50
Gujjar	......	*3*
Agriculture and cattle breeding	894·8	2
Exploitation of animals and vegetation	43·4	12
Extraction of minerals	·2	50
Industry	6·3	23
Transport	2·3	10
Trade	4·6	87
Public Force	2·6	......
Public Administration	3·3	......
Arts and Professions	2·5	2
Persons living on their income	1·4	3
Domestic service	20·6	6
Insufficiently described occupations	5·2	16
Beggars, criminals and inmates of Jails	10·6	20
Kamkar	......	*11*
Porters and carriers	310·4	21
Exploitation of animals and vegetation	380·9	5
Extraction of minerals	......	......
Industry	9·1	32
Transport....	24·6	......

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SUBSIDIARY TABLE V—(*continued*).

OCCUPATION OF EARNERS BY SELECTED CASTE, TRIBE AND RACE.

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Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Trade	8·9	19
Public Force	·3	......
Public Administration	1·1	......
Arts and Professions	1·9	......
Persons living on their income	17·9	......
Domestic service	10·2	16
Insufficiently described occupations	7·8	12
Beggars, criminals and inmates of Jails	11·9	54
Lohar	......	7
Blacksmith	183·0	1
Exploitation of animals and vegetation	742·8	8
Extraction of minerals	4·4	15
Industry	20·6	3
Transport	5·4	......
Trade	1·2	......
Public Force	3·5	......
Public Administration	3·8	62
Arts and Professions	3·5	......
Persons living on their income	3·2	10
Domestic service	10·2	13
Insufficiently described occupations	4·7	23
Beggars, criminals and inmates of Jails	13·7	70
Rajput	......	4
State service and agriculture	881·5	2
Exploitation of animals and vegetation	44·8	24
Extraction of minerals	·5	6
Industry	20·2	8
Transport	6·5	1
Trade	3·6	2
Public Force	·6	......
Public Administration	1·2	......
Arts and Professions	3·0	5
Persons living on their income	4·7	7
Domestic service	15·9	7
Insufficiently described occupations	7·0	32
Beggars, criminals and inmates of Jails	10·1	35

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SUBSIDIARY TABLE V—(*continued*).

OCCUPATION OF EARNERS BY SELECTED CASTE, TRIBE AND RACE.

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Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Tarkhan	......	5
Carpentry	172·6	3
Exploitation of animals and vegetation	765·1	4
Extraction of minerals	·5	......
Industry	23·5	13
Transport	1·4	......
Trade	1·4	20
Public Force	4·5	......
Public Administration	1·9	......
Arts and Professions	2·1	60
Persons living on their income	2·1	......
Domestic service	9·0	17
Insufficiently described occupations	9·3	22
Beggars, criminals and inmates of Jails	6·6	212
Teli	......	6
Oil pressing	195·4	10
Exploitation of animals and vegetation	500·1	4
Extraction of minerals	1·3	20
Industry	35·7	28
Transport	180·8	1
Trade	17·6	2
Public Force	3·1	......
Public Administration	2·8	8
Arts and Professions	5·1	20
Persons living on their income	3·2	......
Domestic service	14·6	8
Insufficiently described occupations	19·5	8
Beggars, criminals and inmates of Jails	14·0	25
Chuhra	......	3
Sweeping	181·3	21
Exploitation of animals and vegetation	537·9	11
Extraction of minerals	1·1	......
Industry	300·9	25
Transport	1·1	......
Trade	......	......

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SUBSIDIARY TABLE V—(*continued*).

OCCUPATION OF EARNERS BY SELECTED CASTE, TRIBE AND RACE.

Caste and Occupation.	Number per 1,000 workers engaged on each occupation.	Number of female workers per 100 males.
1	2	3
Public Force	30·8	......
Public Administration	30·5	......
Arts and Professions	12·6	......
Persons living on their income	1·3	......
Domestic service	30·0	12
Insufficiently described occupations	39·7	325
Beggars, criminals and inmates of Jails	27·9	44
Fakir	......	2
Agriculture	906·5	2
Exploitation of animals and vegetation	17·4	......
Extraction of minerals	·4	......
Industry	6·9	4
Transport	4·9	......
Trade	3·0	5
Public Force	1·5	......
Public Administration	10·0	......
Arts and Professions	3·4	......
Persons living on their income	·4	......
Domestic service	25·5	11
Insufficiently described occupations	14·6	1
Beggars, criminals and inmates of Jails	5·1	15
Mochi	......	6
Cobbler	286·6	7
Exploitation of animals and vegetation	643·2	3
Extraction of minerals	·4	......
Industry	14·4	50
Transport	6·1	......
Trade	1·9	......
Public Force	·7	......
Public Administration	2·6	......
Arts and Professions	2·3	100
Persons living on their income	1·9	......
Domestic service	12·3	24
Insufficiently described occupations	8·3	5
Beggars, criminals and inmates of Jails	15·5	96

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SUBSIDIARY TABLE VI—A.

NUMBER OF PERSONS EMPLOYED IN (A) RAILWAY ON 26TH FEBRUARY 1931.

Class of persons employed.	Europeans and Anglo-Indians.	Indians.
Railways.		
Total persons employed	......	110
1. Officers	......	......
2. Subordinates on scales of pay rising to Rs. 250 p. m. or over ..	......	.....
3. " " " " " 30 " to Rs. 249 p. m.	......	30
4. " " " under Rs. 30 p. m.	......	80

SUBSIDIARY TABLE VI—B.

NUMBER OF PERSONS EMPLOYED IN THE POST OFFICE AND TELEGRAPH DEPARTMENT ON 26TH FEBRUARY 1931.

Class of persons employed.	Post Office.		Telegraph Department.		Engineering Branch.	
	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.	Europeans and Anglo-Indians.	Indians.
Total persons employed ..	1	1,353	4	20	1	81
I. Posts and Telegraphs ..	*1*	*1,327*	*4*	*20*	*1*	*81*
Supervising officers (including Probationary Superintendents and Inspectors of Post Offices and Assistant and Deputy Superintendents of Telegraphs and all officers of higher rank than these)	1	4	——	——	——	——
2. Postmaster, including Deputy Assistant and Sub and Branch Post Masters	——	88	——	....	....	....
3. Signalling establishment including warrant officers, non-commissioned officers, Military telegraphists and other employees ..	....	1	4	9	....	——
4. Miscellaneous agents, School-masters, Station-masters, etc. ..	....	87	....	....	....	....
5. Clerks of all kinds ..	....	73	....	1	....	....
6. Postmen ..	....	480	....	....	....	....
7. Skilled labour establishment including foremen, instrument makers, carpenters, black-smiths, mechanics, Sub-Inspectors, linemen and line-riders and other employees ..	....	....	....	1	——	80
8. Unskilled labour establishment including line coolies, cable guards, batterymen, messengers, peons and other employees ..	——	47	——	10	....	1
9. Road establishment consisting of overseers, runners, clerks and booking agents, boatmen, syces, coachmen, bearers and others ..	——	320	——	——	....	——
II. Railway Mail Service ..	——	*1*	....	....	——	——
10. Supervising officers (including Superintendents and Inspectors of sorting) ..	——	——	——	....	——	——
11. Clerks of all kinds ..	——	——	——	....	....	....
12. Sorters ..	....	——	——	——	——	——
13. Mail guards, mail agents, van peons, porters, etc. ..	——	1	——	——	——	——
III. Combined Offices ..	——	*21*	——	——	——	——
14. Signalling ..	——	8	——	....	——	....
15. Messengers and other servants ..	——	13	——	——	——	——

CHAPTER IX.

LITERACY.

000 **249. Introductory.**—Something has distinguished humanity from other creation and that very something forms the subject of the present chapter, though modesty has given it an humbler name *viz.* literacy. Education is responsible for the wonderful and far-reaching inventions of the modern age and no country can have any pretensions to civilization unless a majority of its inhabitants are educated. In India, education has been set above everything else from the hoary past. 'Education', writes Dr. J. W. Thomas, one of the most distinguished of living Indologists "is no exotic in India. There is no country where the love of learning had so early an origin or has exercised so lasting and powerful an influence. From the simple poets of the Vedic age to the Bengali Philosopher of the present day there has been an uninterrupted succession of teachers and scholars. The immense literature which this long period has produced is thoroughly penetrated with the scholastic spirit and the same spirit has left a deep impression on the social conditions of the people among whom that literature was produced". And this applies both to male and female education. We are, however, concerned with a particular and restricted aspect of education *viz.* ability to communicate one's ideas in a written form in any script. It is not impossible that the first use to which letters were put was commercial although the desire to preserve from destruction knowledge both religious and secular constituted a powerful motive for the discovery of some permanent medium. A comparatively more durable form of transmitting knowledge than oral communication from father to son or teacher to pupil was the subject of quest for humanity and birch bark records and stone and metal inscriptions bear testimony to this longing of the human heart to save from decay what it highly valued. The crowning process was the invention of the printing press which revolutionised the literary world. In the pages that follow we propose to deal with the persons who have benefitted by this glorious product of the human brain and those who have failed to do so.

659x **250. Reference to Statistics.**—Figures of literacy by religion and age are exhibited in Imperial Table XIII. The age-groups selected for this table are quinquennial upto 20, beyond which a general group of '20 and over', includes all literates of higher ages. Besides plotting out general literacy it contains details of literacy in Hindi, Urdu and other Indian vernaculars and English. The, details of literacy are given first for the entire State, then for the provinces districts and the two cities of Jammu and Srinagar. Imperial Table XIV sets forth details of literacy for selected castes. Figures of literacy by tehsils and religion are given in State Table II wherein Hindus are divided into Brahmanic, other Hindus and depressed classes. Besides these tables there are eight Subsidiary Tables appended to this chapter to enable a better digestion of the material. Subsidiary Table I contains proportionate figures of literacy by age, sex and religion. Subsidiary Table II gives details of literacy by age, sex and locality. Subsidiary Table III has for its subject literacy by religion, sex and locality while Subsidiary Table IV deals with literacy in English by age, sex and locality for the past four decades. Subsidiary Table V contains proportionate figures of literacy by caste while Table VI shows how far literacy has progressed since 1901. Subsidiary Table VII gives proportion of literacy at certain age-periods. The last table of this class is concerned with the returns of the Education Department.

251. Instructions to Enumerators.—The division of population into literate and illiterate was the subject of column 16 of the Census schedule while column 17 was provided for the record of English literacy. The enumerator was required to enter into column 16 the word 'Literate' in case of a person able to read and write a letter in any script and to specify the script only if the enumerated happened to possess literacy in Hindi or Urdu. For illiterates a cross mark r659 was deemed enough. The test of literacy was a simple one viz. ability to write a letter in any script whatsoever and to read a reply to it. This meant that all persons who could express their day-to-day ideas in writing were to be treated as literates. The old distinction of literate, illiterate and learning was abolished in favour of the above two-fold classification as it was found that the returns of the 'Learning' were vitiated by several factors especially the omission of collegians who were both to enter themselves as 'Learning' and would be included amongst the literate and the inclusion of children who had not long been at school amongst the 'Illiterate'.

252. Reliability of the Return.—The simplicity of the question is a sufficient guarantee for the accuracy of the reply. The promptness with which any one when confronted with the question whether he can read and write or not says yes or no according to the facts of the case, shows that it does not involve any confusion regarding the nature of the reply to be given. It does not set one athinking like answering questions regarding principal and subsidiary occupation of the earner or whether one is an earner or a working dependent. It further does not need the help of memory and diving into deep past like the question of age. While one may feel reluctant to own the existence of an infirmity in one's person there is nothing which will deter one from acknowledging oneself as illiterate as illiteracy is not a badge of social inferiority. The statistics of literacy are thus free from dubious entries. It is no doubt true that the parents of precocious boys generally take a pride in getting them registered as literate and a few instances of the kind came to light during my‡inspection tours but such anomalies are few and far between and do not affect the figures to any noticeable extent. Further on the present occasion in accordance with the instructions of the Census Commissioner for India all literates below the age of 5 were eschewed from the returns which eliminated the sort of error altogether. On the whole, therefore, the figures command confidence and may be taken as accurate.

212 **253. Main Results.**—The total number of literates in the State is 123,885 compared to 72, 228 in 1921 and 64,936 in 1911, but in 1921 and 1911 the Frontier Illaqas were excluded from this table. If we exclude the literates of the Frontier Illaqas from the totals of 1931 literates as well, the figures would fall to 123,366 persons. The increase in the number of literates thus comes to 51,158 compared to 1921 and 58,450 compared to 1911 or 71 and 90 per cent. respectively, which is a proof positive of the State's concern for the welfare of the masses. Literacy is spreading at such a high rate that the corresponding increase in the population dwindles into insignificance and it is clear that the citadel of illiteracy, strong though it looks, is not impregnable and is sure to be blown up some day. It must not be forgotten that the educational growth of the recent years, when His Highness the present Maharaja has been so munificently encouraging it, is not reflected in the returns of 1931 and will influence the statistics of 1941 Census which is most likely to show a phenomenal rise in the ranks of literacy.

Province.	No. of literates in		
	1931	1921	1911
Jammu Province …	72,506	37,441	34,085
Kashmir …	46,371	31,267	27,594
Frontier Districts excluding Frontier Illaqas …	4,487	3,420	3,010

The number of literates in the provinces is shown in the margin and is compared to similar statistics for 1921 and 1911. The Jammu Province shows the highest increase viz. 95 per cent. compared to 1921 statistics which is highly creditable. The Kashmir Province registers an increase of 45 and 68 per cent. over the figures of 1921 and 1911 Censuses respectively while the Frontier Districts have 41 and 50 per cent. at their credit. Though much remains to be done one cannot help glowing over the results. The advance of education has to meet with certain positive hindrances‡which cannot be brushed aside with a stroke of the pen but the torch set ablaze is sure to penetrate‡even the darkest corners of the State.

‡[Errata: cf. category 116, p. 330 for corrections -- Analyst]

We may descend from provinces to their components and see which of the districts is marching ahead and which is stagnant or declining in literacy. The marginal statement shows that no district is showing a disinclination towards literacy. The highest increase is revealed by the jagir of Chenani which is followed by the Jagir of Poonch. Amongst districts, Mirpur stands first and is closely followed by the Jammu district. The premier position of Mirpur is probably due to the existence of a large number of traders in the district for whom literacy is a *sine qua non* of existence and well-being while the increase in the case of the Jammu district is due to the inclusion of the figures of the city of Jammu which besides its normal literates was quartering the Government offices when the Census was taken. The Udhampur district has also made a noteworthy advance during the decade. The Kathua district stands at the bottom though 33 per cent. of increase in literacy is not a disappointing fact. The general conclusion to which a bird's eye view of the above figures drives us is that literacy is advancing by leaps and bounds which is a very happy augury for the future as the material and moral progress of a country is interlaced with its educational advance. 212

District.	*No. of literates in*		Percentage of increase.
	1931	1921	
Jammu District ..	25,442	12,334	+106
Kathua ..	5,930	4,447	+ 33
Udhampur ..	10,708	5,201	+106
Reasi ..	4,805	3,202	+ 50
Mirpur ..	12,716	6,136	+107
Chenani Jagir ..	902	300	+201
Poonch ..	9,805	4,242	+131
Baramulla District ..	10,101	6,483	+ 56
Srinagar ..	29,784	21,060	+ 41
Muzaffarabad ..	5,696	3,844	+ 48
Ladakh ..	3,457	2,462	+ 40
Gilgit ..	1,330	943	+ 41
Frontier Illaqas ..	495	Not recorded.	

254. Literacy and Main Religions.—The table in the margin gives comparative statistics of variation in the main power*of each religion and its progress in literacy. Every religion shows eagerness for advancement in literacy. The Aryas stand first which proclaims the interest taken by this missionary body in the well-being of its followers. The Muslims beat all others in their awakened love of learning. The Jains, pre-eminently traders by profession, have also made a noteworthy advance. The progress of literacy amongst Christians shows what the missions have done for amelioration of the lot of the lower strata of public life in the country. The Budhists have added only 36 persons to every hundred literate of 1921 which is not to be looked down upon considering the climatic and other difficulties of the isolated Frontier Districts. In all cases literacy has out-stripped growth of population. In the case of the Hindu Brahmanic the strength shows a decline of 4 persons in every hundred of the population while the literates add 56 persons to every hundred which shows that the community is intent on dispelling ignorance from its midst. 212 797

Religion.	Total literate in		Percentage of increase.	Percentage of increase in population.
	1931	1921		
Hindu (Brahmanic) ..	64,515	41,324	+ 56	— 4
„ (Arya) ..	4,867	904	+438	+300
Budhist ..	1,810	1,333	+ 36	+ 3
Jain ..	314	175	+ 79	+ 13
Muslim ..	48,010	24,271	+ 98	+ 22
Sikh ..	6,454	3,455	+ 87	+ 29
Christian ..	581	390	+ 48	+ 30

255. Female Literacy.—For 114,807 male literates there are only 9,078 female literates in the State which means that for every hundred male literates only 8 female literates are to be found. This is not a very bright state of affairs though comparison with 1921 figures reveals an increase of 127 per cent. in the ranks of literate females. The growth of literacy amongst females is hedged 212 562

*[Errata: read "strength" for "main power"; cf. errata sheet, p. 330, category IIL -- Analyst]

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round by numerous difficulties. The *Purdah* system is prominent amongst them. It debars the women particularly in the adolescent ages from attending classes. Early marriage is another serious obstacle, for as soon as the girl attains a marriageable age, her nuptial rites have got to be performed which mean a good-bye to her education. The bridegroom's house is not the place from where attendance at a school is possible, for household duties and social customs forbid any such diversion. The *laissez faire* policy in production of children encumbers the newly wedded girl with a child so soon after the marriage that she cannot continue her studies even if she had the inclination and necessary leisure to do so. The children following closely upon the heels of one another provide occupation for her maternal instincts which monopolise her time and energy to the exclusion of everything else. The conservative attitude of the people and their general indifference if not active opposition to the education of females has also to be taken into account. The difficulties in starting girls' schools in rural areas and staffing them efficiently are greater than in the case of boys' schools. All these and several other factors operate against the swift spread of literacy amongst females. The increase registered during the decade is, however, a sign of liberalising of ideas in this respect and shows that old traditions are loosening their hold on the rising generation. His Highness' Government has made the womens' education one of its main concerns and maintains a separate Inspectorate for the purpose. The number of schools has risen many fold and the next Census is most likely to show a brighter record. [178]

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256. Variation in Female Literacy by Provinces.—The Jammu Province which is bordered by the Punjab, leading to exchange of migrants and consequently importation of liberal ideas prevailing in British India on the subject of female literacy, shows the highest increase in the literacy of females. The Kashmir Province comes second best while the Frontier Districts record an increase of 33 per cent. only which is obviously due to its comparative lack of contact with the more advanced parts of the country. The increases which are likely to rise higher at future Censuses forebode better times.

Province.	Female literates in		Percentage of increase.
	1931	1921	
Jammu Province ..	4,950	2,706	+107
Kashmir .. —	1,941	1,179	+ 65
Frontier Districts (excluding Frontier Illaqas) ..	169	127	+ 33

257. Variation in Female Literacy by Districts.—A comparison of the figures of female literates for 1931 and 1921 gives a sufficient indication of the way the wind is blowing. But for the unfortunate district of Reasi which shows a considerable fall in the figures which is not accountable by any other reason except mistaken enumeration, all districts show an encouraging advance. The district of Kathua takes the lead and is followed by the district of Mirpur. The Jammu district has also an enviable record. All these districts with that of Udhampur have more than trebled the number of their female literates. The Poonch Jagir has doubled them. The other districts have also made notable additions. The district of Gilgit stands at the bottom showing only a 10 per cent. increase. The Baramulla district has also advanced slowly *viz.*, 15 per cent. only. This rate of progress, if maintained, is sure to prove beneficial.

District.	No. of female literates in		Increase or decrease per cent.
	1931	1921	
Jammu District —	3,880	1,197	+224
Kathua .. —	320	96	+233
Udhampur .. —	484	152	+218
Reasi .. —	207	630	— 63
Mirpur .. —	1,077	245	+340
Chenani *Jagir* —	30	Nil.	— —
Poonch .. —	622	209	+198
Baramulla District —	389	337	+ 15
Srinagar .. —	1,257	945	+ 33
Muzaffarabad .. —	406	272	+ 49
Ladakh .. —	114	77	+ 48
Gilgit .. —	66	60	+ 10
Frontier Illaqas —	13	Not [illegible]	

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[illegible]. **Literacy by Sex, Religion and Age.**—The Subsidiary Table I appended to this chapter gives details of literacy by sex, religion and age-periods. Out of every 1,000 persons enumerated in the State at the time of the final Census only 40 can read and write against 26 of the last Census. Amongst males 70 out of 1,000 are literate while 930 are ignorant of letters. The females are far behind the males in this respect having only 6 literates in a thousand. Literacy is highest in the age-periods 15-20 in the case of males and 10-15 and 15-20 in the case of females. The age-group 20 and over shows a decline in the case of both the sexes probably due to the lapse into illiteracy of adults when surrounded by the sterner duties of life.

Coming to religions the highest proportions are found amongst Europeans and Anglo-Indians who have 810 literates out of 1,000 of the total population. Both the sexes of this community are well advanced, the males having 818 and females 803 literates out of their sex. The Jains occupy the second place with 605 literates per mille of their strength. The male literacy amongst Jains is 802 per mille while female literacy 386, the highest amongst Indian communities. In the case of Jain males the highest proportion of literates is found in the age-group 10-15 while females score highest in 15-20 age-group. The group '20 and over' shows a decline when compared to other groups. The Indian Christians come third with 159 literates per 1,000 of their population. The males have 171 literates while females 143 per mille of their sex. That the Indian Christians occupy such a prominent place bespeaks of the laudable work done by the missionary societies. But for their attempts their literacy would have been unenviably low. The Sikhs occupy the fourth place with 156 literates per mille of the total population of that community. The males have 255 and females 41 literates per mille of their respective sex. The highest proportion is found in the age-group 15-20.

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The Hindus Brahmanic occupy the fifth place and have only 117 literates in a thousand. The males have 201 literates out of a thousand of their sex strength while females have only 19. The age-group 15-20 has the best proportions in their case also.

The Aryas, a part of the Hindus, take the sixth place with only 59 literates per mille of the population. The male literates are 89 while females 23 out of 1,000 of their sex. In female literacy they are superior to the Hindus. The Budhists come seventh having 47 literates in a population of 1,000. The males have 93 literates while females 2 only in 1,000 of their respective population. The Muslims come last with 19 literates in a thousand of the population. Amongst males, literates number 34 in 1,000 while female literacy is on a par with that of the Budhists. To sum up the various religious communities inhabiting the State excepting Europeans and Anglo-Indians and the Jains are, so far as literacy is concerned, backward and have much leeway to make.

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[illegible]. **Literacy by Age, Sex and Locality.**—The extent of literacy in the State as a whole has already been discussed in the previous paragraph. Coming to Natural Divisions, the Outer Hills Division is found to contain 116 literates per mille thereby ousting the Sub-montane and Semi-mountainous Tract from the first place which it held in 1921. The latter tract now takes the second place and has 69 literates per mille of the population. The Jhelum Valley Division comes third with 35 persons able to read and write in a population of 1,000. The Indus Valley with 22 literates per 1,000 of the population holds the lowest position. Amongst districts the Jammu district with 90 literates in a thousand of the population takes the lead and the high proportion is due to the inclusion of the city figures in those of the district. The small Jagir of Chenani takes the second place and has 63 literates per 1,000 of the population. The Gilgit district follows Chenani with 50 literates while the Frontier Illaqas come last, having only 9 literates per mille.

In male literacy the Jammu district again shows the best record followed by Chenani Jagir and Kathua district. The Gilgit district has 85 literate males per mille of the male population while Udhampur and Srinagar districts show

83 and 81 literates respectively. The condition of female literacy is very precarious, the highest proportion of 22 literates per mille being reported by the Jammu district. The Baramulla, Ladakh and Frontier Illaqas return 1 literate female per mille of the sex population concerned which shows a very dismal state of affairs. The other districts do not show any noteworthy returns.

As regards age-groups, the age-group 15-20 shows the best results for the State as a whole having 89 male and 10 female literates. This holds good for the Sub-montane and Semi-mountainous Tract; the Jammu district, Kathua district, Mirpur district barring Kotli tehsil, Poonch Jagir, the Jhelum Valley Division and Kashmir South districts, all of which show the highest proportions of literacy in the age-group 15-20. The Kotli tehsil of Mirpur district has the highest proportion of literate males in the age-group '20 and over' while female literates are at their best in the age-group '15-20'. The Udhampur and Reasi districts, Chenani Jagir, Kashmir North and Muzaffarabad districts, together with Ladakh, Gilgit and Frontier Illaqas follow suit and exhibit highest proportion of male literates in the age-group '20 and over' while female literacy is at its best in the age-group '15-20'.

250. Literacy by Religion, Sex and Locality.—Subsidiary Table III which contains the statistics discussed in this paragraph deals with the Hindu, Sikh, Budhist and Muslim literacy only. The discussion in this para. therefore, centres round these four religions only. In the State as a whole the Sikhs occupy the topmost position both in male and female literacy, having 210 male literates and 37 female literates in a thousand of the population of each sex. The Hindus come second with 165 males and 16 females. The Budhists take the third place with 83 males and 1 female. The Muslims take the lowest place with regard to male literacy having only 29 male literates per mille of the male population but in female literacy they are superior to the Budhists and relegate them to the last position. In the Sub-montane and Semi-mountainous Tract the literacy of Budhist males is illusory as the number of Budhists enumerated in this district does not represent permanent settlers but immigrants. The Sikhs here again take the lead. In the Outer Hills the position of the various main religions in point of literacy is not disturbed. In the Jhelum Valley Division the Hindus oust the Sikhs from their *first* position. In the Indus Valley Division the Budhist leave all others behind.

Confining our attention to male literates only we find that in the district of Jammu Sikhs have more literates than Hindus or Muslims. The same is the case in Kathua and Mirpur districts excepting Kotli tehsil where Hindus claim higher literacy than the Sikhs. In all other districts of the Jammu Province the Sikhs hold their own against other communities. The Poonch Jagir is, however, an exception and Hindu literate males have a higher proportion than the Sikhs. In districts of the Kashmir Province the Hindus are invariably more advanced than the Sikhs while in the Frontier Districts excepting Gilgit the Budhists carry the palm. In Gilgit the Hindus show a better record probably because of their limited number in that locality which mainly consists of traders or State servants who are generally literate. In female literacy the Sikhs again show a superior record in Jammu, Kathua, Mirpur (excluding Kotli tehsil), Udhampur, Reasi, Baramulla, Srinagar and Ladakh districts. In other localities Hindus have a better record of literacy excepting Chenani Jagir where Muslim females form the vanguard. The record of Sikh males and females shows what emancipation from social customs and narrow prejudices can do to raise the level of literacy in both the sexes. The backwardness of Muslims is the results[1] of their concentration on the soil which does not permit the agriculturist to devote sufficient time and energy for his personal education or the education of his children. The oft-quoted saying in the State:

"Pari patti gali taratti

Hal vaga tabra khagi".

(Education brings on ruin. It is by ploughing that bread can be had.)

sums up the attitude of the agriculturist in the matter of education though no doubt the awakening amongst zamindars is rendering the saying obsolete.

[1] [Errata: read "result"; cf. errata sheet, p. 330, category 116 -- Analyst]

261. Variation in Literacy by Age-groups.—In the age-group 0-10 the number of literates in 1921 was 2,075 whereas the corresponding figure for the group 5-10 on the present occasion is 5,573 *i. e.*, more than double of the previous Census. In the next two age-groups the figures recorded at the 1921 Census were 6,435 and 8,221 while those of the 1931 Census are 10,459 and 17,489 respectively. Thus while the age-group 10-15 has registered an increase of more than 50 per cent., the age-group 15-20 has more than doubled its literates. These two age-groups are regarded as most subject to school influence and as such, the progress registered is commendable. The last age-group '20 and over' shows similarly far better results, having 90,364 literates against 55,497 of 1921. The disparity among sexes is reflected in all age-groups. In the age-group 5-10 the proportion of female literates per 1,000 male literates is 232 which shows that roughly for every 5 boys only 2 girls attend school at that age. Between 10-15 when the girl is probably married away or if not married, is subject to restrictions on her movements outside the house, the proportion decreases to 174 per mille of the literate males. In the next age-group 15-20 when the girl is generally a house-wife and has probably got a child the proportion goes down still further to 104. In 20 and over age-group the proportion falls to 56 per mille. In every age-group there is a steady decline and the climax is reached in the last. Unless the social customs of the people undergo a radical change this process will probably continue repeating itself. 212

262. Proportion of Female Literates per mille of Male Literates by Age-groups and Religion.—We shall now see whether this is borne out by the various religious communities in their proportions. The table in the margin gives proportion of female literates per mille of male literates in different religious communities inhabiting the State. 212 562

Religion.	PROPORTION OF FEMALE LITERATES TO 1,000 MALE LITERATES.			
	Age-group.			
	5—10	10—15	15—20	20 & over.
Hindu ..	203	182	108	86
Arya ..	476	282	279	103
Jain ..	1,066	677	680	262
Budhist ..	67	32	11	17
Muslim ..	134	106	84	36
Sikh ..	357	207	221	124
Christian ..	862	867	1,035	878

As will be seen from it the two main religions in the State *viz.* Hinduism and Islam strictly follow the above order. The Aryas and the Sikhs also move along the same lines. In the case of Jains there is a slight rise in the age-group 15-20 but the fall in the next age-group is disproportionate. The Budhists depart from the routine in the last age-group probably because of the custom prevailing amongst women of turning nuns and taking to monastery life which necessitates acquaintance with letters and as nuns are generally of advanced age, the rise is reasonable. The Christians who represent an exotic religion show a proportion in excess of males in the age-group 15-20 and a very high proportion in the last age-group. The conditions of life in Christian and Indian religious communities are at poles asunder and the high proportion is not consequently to be wondered at. The general conclusion is, therefore, strengthened and not upset by the religious communities.

This table also gives us an interesting picture of the conservatism prevailing in each community with regard to female education. The conservatism of the Budhists is perhaps unreal as facilities for female education in the Frontier Districts are very few. Excluding the Budhists, the Muslims are most averse to giving education to their girls and the Hindus are second to them. The Sikhs send 357 girls to school compared to 1,000 boys of 0-10 age while the Aryas who hold female education and emancipation as one of their cherished objects, send 476 girls to school in that age-group. The Jains beat the rest and have more girls at schools than the boys but their enthusiasm fades in the last age-group. Were it maintained the results would be highly laudable.

263. Literacy by Caste.—Imperial Table XIV contains statistics of literacy for a few selected castes and proportionate figures based on it are given in Subsidiary Table V of this chapter. In all 22 castes have been dealt with. When we look to absolute figures only without reference to the population of each caste the Kashmiri Muslims show the highest number of literates *viz.* 21,639 and are followed by the Kashmiri Pandits with 18,915 and Brahmans with 13,326 literates. 212

212 The figures against Rajputs (Hindu) 8,337; against Khatris 6,477 and against Muslim Rajputs 4,707 also attract attention. But absolute figures detached from population of each caste do not give us a proper insight into the measure of literacy prevailing in each caste which the proportionate figures do. The latter reveal quite a different state of affairs. The Khatris take the foremost place in literacy according to proportionate figures. They have 285 literates per 1,000 of their population. The Kashmiri Pandits with 205 literates per mille of the population take the second place. These two communities alone can be treated as somewhat advanced educationally. The rest are still in swaddling clothes. The Hindu Rajputs have 112 literates per mille of their caste population. The literates in remaining castes are below 100 in all cases. The literary Brahman has poor 87 to show while the Sheikh has only 53. The Pathan has 51 and Mangrik 46. The Mughal comes with 33 and is closely followed by the Muslim Rajput with 30. The Kashmiri Muslims come next with [illegible] literates per 1,000 of their population while Arains and Baltis have 18 each. The Barith and Hindu Jat have 15 literates each. The Muslim Jat and Shin have 12 each. The Yashkun descends to 10 while Bakarwals and Sayeds are on the same footing and have 9 each. The tribal Sansi beats the Hindu Megh and Chamar who have only 8 and 5 literates respectively per mille of their population. Some of the depressed castes amongst Hindus are thus worse off educationally than even the Sansi while in all castes irrespective of the religious fold to which they belong illiteracy is rampant.

If we confine our attention to male literates in each caste the small community of Kashmiri Pandits will be found to be most advanced, having 635 literates with 365 illiterates in a thousand of the population. The Khatris have 552 literates and 448 illiterates in 1,000 of their caste strength. The only other castes in which the number of male literates per mille of the caste strength exceeds even 100 are the Hindu Rajputs and Brahmans who have 185 and 170 literates against 815 and 830 illiterates respectively. The Mangrik has 97 literates and 903 illiterates; the Pathan 80 literates and 920 illiterates, while the Sheikh has 79 literates against 921 illiterates. The remaining castes do not deserve any special notice.

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In female literacy the Khatris alone can be said to be somewhat advanced comparatively speaking. They have 178 literate females in a thousand of their sex. In all other castes females are woefully steeped in illiteracy. The Kashmiri Pandits have 24 literate females, the Sheikh 22 and the Brahmans 21 only. The Rajputs have 16 and the Pathans 13 female literates in 1,000 of their sex. The Barith, the Chamar, the Hindu Jat, the Megh, the Gujjar, the Muslim Jat, the Kashmiri Muslim and the Buddhist Mangrik have one literate only. The Balti, the Bakarwal, the Shin, the Yashkun and the Sansi have none at all. Compared to male literates the number of female literates is insignificant which shows that the castes have so far concentrated their efforts on male education only, relegating the females to household drudgery.

212 **304. Variation in Caste Population correlated with variation in Literacy since 1921.**—The statement in the margin gives percentage of variation in the strength of each caste during the decade 1921-1931 and similar percentage in the variation of the number of literates in each caste. The community that has evinced the keenest interest in augmenting its ranks of literates is beyond doubt the Kashmiri Muslim. In population they have added only 70 persons to 100 of their strength but in literacy they have more than quadrupled the number. The Muslim Jat has also done fairly well by adding 113 literates to every 100 literates in the brief space of ten years. The nomadic Gujjar has added 89 while the Muslim Rajput 101. The Yashkun though suffering a decline in the population has added to the number of literates by 82 persons per 100. On the whole

Caste.	[illegible]	[illegible]
Hindu—		
Brahman	[illegible]	[illegible]
Jat	[illegible]	[illegible]
Kashmiri Pandit	[illegible]	[illegible]
Khatri	[illegible]	[illegible]
Megh	[illegible]	[illegible]
Rajput	[illegible]	[illegible]
Muslim—		
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
Buddhist—		
Mangrik	[illegible]	[illegible]

the advance registered by Muslim castes in the sphere of literacy is notable. The only caste that has lagged behind is the Arain which has lost ground both in population and literacy. The fall in the number of Sheikh literates is counterbalanced by its decrease in population. 212

Amongst Hindu castes the Brahmans and Meghs have made notable progress. The increase in the literacy of Rajputs is not commensurate with the increase in population. The Khatris and the Kashmiri Pandits whom we classed as advanced communities have also improved their position. The Jat is, however, a loser in the decade. Amongst Buddhists, the Mongpa's advance in literacy is more than 10 times its growth in numbers. All castes are thus steadily and swiftly marching on the path to enlightenment and the decrease exhibited by the Jats and the Arains will, it is hoped, prove short-lived only.

205. Comparison with 1921.—If we compare the strength of literates in each community for 1921 and 1931 Censuses without reference to the corresponding increase or decrease in the population of each caste we find that the Kashmiri Muslims have scored the highest. The Muslim Jats and Rajputs take the second and third place while the Gujjars come fourth. Then comes the literary Brahman who is followed by the Vaishya. The Sikh takes precedence over the Hindu Rajput who is followed by the Mughal. Then comes the Khatri with the Pathan upon his heels and the Kashmiri Pandit and the Mongpa following at a short distance. The Bodh is guarding the rear while the Jat, the Arain and the Sheikhs have grown sick of the precipitous climb and have taken to the more agreeable descent downhill. No doubt their weariness with the steep ascent will soon yield to a resolute will to resume the uphill march which though at first dreary is instinct with the sense of a happier and fuller life.

206. Literacy in English : Literacy in English by Locality.—Out of a total population of 3,646,243 persons in the State, only 19,469 are literate in English i.e., only 5 persons in a thousand can read and write English or understand it. Extremely low proportion of persons able to use a foreign language is easily understood when we remember that the number of literates in the State stands very low on the whole. In the Jammu Province the literates in English number 7,320 i.e., 4 persons per mille of the population possess a knowledge of the English language. In the Kashmir Province the number of English literates is 11,784 which means 8 English literates per 1,000 of the population while in the isolated Frontier Districts hardly one in 1,000 is English knowing. This being the state of affairs in the bigger units the condition in the districts and tehsils can well be otherwise. We give in the margin the absolute figures of English literates in the districts with their total population to enable the reader to form an idea of the extent of prevalence of English literacy. To find out number of English speaking literates per mille or per 10,000 is a task that looks well nigh fruitless as the proportion in various localities is extremely low. The highest number of English literates is found in the Srinagar district which includes the figures for the city of Srinagar where Europeans living in the State whether resident or sojourners are mainly concentrated. The Jammu district has also a comparatively high record because of the inclusion of Jammu city figures. In other districts the number is very small and needs hardly any comment. 212 191

District	Total population	English literates
Jammu District ..	[illegible]	[illegible]
Kathua ..	[illegible]	[illegible]
Udhampur ..	[illegible]	[illegible]
Reasi ..	[illegible]	[illegible]
Mirpur ..	[illegible]	[illegible]
Chenani Jagir ..	[illegible]	[illegible]
Poonch ..	[illegible]	[illegible]
Baramulla District ..	[illegible]	[illegible]
Srinagar ..	[illegible]	[illegible]
Muzaffarabad ..	[illegible]	[illegible]
Ladakh District ..	[illegible]	[illegible]
Gilgit ..	[illegible]	[illegible]
Frontier Illaqas ..	[illegible]	[illegible]

[[Errata: read "cannot"; cf. errata sheet, p 138, category iii -- Analysis]]

287. Religion and Literacy in English.—Considered from the point of view of religion English literacy is found to prevail most amongst Christians as it ought to be. The Christians form the only solitary community which barring Indian converts, have English for their mother-tongue. The Indian converts also are attracted by the close affinity of language with religion and in a great measure acquire it. The Jains are ahead of other communities and have 62 English literates in a thousand of their population. The Hindus with 21 come next and are followed by the Sikhs with 13 and the Aryas with 11 literates. The Muslims have only one English literate in a thousand persons of their religion while the Budhists do not have even this consolation. When we turn to the proportion borne by English literates to the total strength of literates in each religion the results are better and happier. The Aryas top the list with 220 English literates per 1,000 of literate population and are followed by the Hindus, Jains, and Sikhs in the descending order, having 204, 118 and 102 respectively. The Muslims show a very good record having 91 English literates per mille of their literate population. The Budhists alone cut a sorry figure having only 5 literates in English for every thousand of their literates in all languages. This leads us to the inference that apart from Christians who form an exception, literacy in English is valued as an investment and only those communities turn to it most who feel the greatest need for it for carrying on their business of life such as service, trade, etc.

Religion.	Total strength.	No. of literates.	Literates in English.	Per mille. Proportion of literates in English to total population.	Per mille. Proportion of literates in English to total literates.
Hindu (Brahmanic) ..	[illegible]	[illegible]	[illegible]	21	204
Arya ..	[illegible]	[illegible]	[illegible]	11	220
Budhist ..	[illegible]	[illegible]	[illegible]	Nil.	5
Jain ..	[illegible]	[illegible]	[illegible]	62	118
Muslim ..	[illegible]	[illegible]	[illegible]	1	91
Sikh ..	[illegible]	[illegible]	[illegible]	13	102
Christian ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

288. English Literacy amongst Males by Locality.—Out of the total male population of the State only 113 in 10,000 are literate in English. The proportion is highest in the Outer Hills Division where it is 190 and lowest in the Indus Valley Division where it is 28 only. The Jhelum Valley Division with 159 male literates in English stands second while the Sub-montane and Semi-mountainous Tract has 148 literates in English per 10,000. Amongst districts the highest proportion is found in Srinagar where it is 262 while the Jammu district stands second with 211. English literacy is thus influenced considerably by city figures. The Frontier illaqas have the lowest proportion of 3 per 10,000. The Gilgit district has a considerably high proportion of 94 and acquits itself far more creditably than other districts. The Basohli tehsil of Kathua district has a slightly higher proportion viz. 95. The Reasi district has a poor 14 to show and is beaten by Ladakh with 22. Baramulla and Muzaffarabad have 57 and 55 English literates per 10,000 of the population respectively. The Jagirs of Chenani and Poonch have 40 and 37 respectively, the smaller jagir beating its bigger sister in this respect. But for the Kotli tehsil of Mirpur district where the proportion is 30 all other units show a figure above 30.

289. Female Literacy in English.—The disparity in literates by sex becomes at once apparent as we turn to the figures of female literates in English. While the proportion of males per 10,000 who can read and write in English is 113 that of females is 6 only. This unmistakeably points out that the females in the State do not hanker after careers and thus have no stimulus to acquire English which serves as a lever to promotion in various Government services. They are neither enterprising traders with foreign connections requiring use of English in their correspondence. The few literates are mainly composed of school teachers, women doctors, nurses and others of the kind. Coming to Natural Divisions we find that their order with regard to female literacy does not deviate from their usual order, the Sub-montane Tract taking the lead and the

Indus Valley coming last. Turning to individual districts we find several where 10,000 females do not have amongst them a single member of their sex literate in English. The Basohli tehsil, Reasi district and Chenani Jagir are cases in point. In several others the proportion is so low as hardly to deserve any attention. In Frontier Illaqas, Muzaffarabad district, Udhampur district, Mirpur district and Poonch Jagir only one female out of 10,000 can read and write in English. In Gilgit the proportion is 6 while in Ladakh and Baramulla 2 only. The Jammu district has the best record of 28 literates in English while Srinagar comes second best with 10 literates. The considerations set forth in the para. on female literacy apply with greater force to literacy in English and account for the very small, almost negligible, proportions found in most of the localities.

370. English Literacy by Age.—In the age-group 0-10 literacy in English is at its nadir as the acquisition of foreign tongue with ability to use it as a means of correspondence is difficult at this tender age. There are only 658 such cases of precocious geniuses of whom 57 are females. Probably some of them have been entered as literates due to the vanity of parents. The age-group 10-15 contains 1,642 literates in English while the succeeding group 15-20 has 3,901. The last group '20 and over' contains the highest number of 13,268. The absolute figures thus rise higher and higher with a corresponding increase in age but if the proportion borne by the literates to the population of the age-group concerned were taken into account the age-group 15-20 would yield the best results, having 209 male and 10 female literates per 10,000 of the population of their respective sex. In '20 and over' the proportion falls to 130 and 6 respectively while in the initial group it is only 11 and 1. The group 15-20 indeed represents the majority of students in the higher classes who can be expected to command a fair knowledge of English and the higher proportion in this group testifies to the accuracy of the return.

371. English Literacy by Caste.—In this para. it has got to be borne in mind that the proportions of literacy are for persons aged 7 and over as all persons below the age of 7 have been excluded from the Imperial Table XIV from which the proportional figures have been worked. The Kashmiri Pandits hold an enviable position in the State in the matter of English literacy having 1,588 literates per 10,000 of the population. Their males have a much higher proportion *viz.* 2,789. The Kashmiri Pandit is by tradition a Government servant for which the requisite equipment is a knowledge of the English language to which he has turned in a greater measure than any other caste. The Khatris with trade and State service as their main occupation stand second, having 766 literate persons per 10,000 of their population. The proportion of males is 1,255 and of females 151. In female literacy the Khatris surpass even the Kashmiri Pandits. The Rajputs occupy the third place with 130 literates while the Brahmans come fourth with 124. Among Muslims, Sheikhs stand first with 89 literates while Pathans stand second with 54. The literary and trading classes thus possess a higher proportion than the agriculturist and artisan classes. The Hindu Jat and Muslim Yashkun, who follow agriculture, have only 8 and 3 literates respectively in 10,000 of the population of their caste. The Megh, who belongs to the artisan class, has 8 while Arain, who is a grower of vegetables and fruits, has 10 only. The Balti, agriculturist and labourer, has 4 only. The Gujjar, member of the pastoral tribe, has 2 literates per 10,000 of the population. The Muslim Jat has 7 compared to 8 of his Hindu brother. The Kashmiri Muslim who combines several occupations, has 25 only. The Mangrik, who is overwhelmingly agriculturist, has the lowest proportion of one only. The upshot of the whole is that religion has nothing to do with literacy in English while occupation is the determining factor. Several castes have negligible literacy amongst females. The Brahman, the Sheikh, the Kashmiri Pandit and the Khatri are the only castes which have female literacy worthy of some notice. In most others it is worthy of no remarks.

372. Comparison with 1921 Census.—The number of English literates in 1921 was 10,497 comprised of 10,165 males and 332 females. The number of English literates has thus gone up by more than 85 per cent., the number of males having increased by more than 143 per cent. The religious communities have one and all made a notable advance except the Budhists who show a retrogression. The Hindus (Brahmanic) have advanced by 67 per cent. while the Aryas by 289 per cent., the highest increase exhibited by any religion. The Muslims have added to their English literates by 149 per cent. in the decade while the Sikhs have strengthened their ranks of English literates by 132 per cent. Though absolute figures do not inspire a very sanguine hope the comparative figures reveal the swift speed with which literacy in English is spreading.

Coming to castes it will be seen from the marginal table how each caste is heading towards literacy in English. The Brahmans who had only 35 literates per 10,000 of their caste strength have now 124 *i. e.*, more than three times the strength in 1921. The Jats have raised their proportion from 5 to 8 *i. e.*, 60 per cent. increase has been exhibited in the decade. The Kashmiri Pandits have augmented the ranks of their English literates by nearly 50 per cent. In the presence of Meghs the increase in other communities pales into insignificance. The Balti has quadrupled and the Gujjar doubled his strength in English literacy during the last 10 years. The Mughal and Pathan are not to be ignored similarly. The Muslim Rajputs and the Sheikhs present a very creditable record of progress and so do the Yashkuns. The Budhist Mangriks alone continue stationary. The inevitable conclusion is that English is finding favour with every caste in the State and is likely to maintain and enhance its popularity in the days to come.

Caste.	No. per 10,000 Literate in English.	
	1931	1921
Hindu.		
Brahmans ..	124	35
Jat ..	8	5
Kashmiri Pandit ..	1,598	1,045
Khatri ..	706	638
Megh ..	7	1
Rajput ..	130	73
Muslim.		
Arain ..	10	8
Balti ..	4	1
Gujjar ..	2	1
Jat ..	7	2
Kashmiri ..	25	8
Mughal ..	29	19
Pathan ..	54	21
Rajput ..	23	9
Sheikh ..	89	20
Yashkun ..	3	....
Budhist.		
Mangrik ..	1	1

273. Literacy in Cities.—The total number of literates in the city of Srinagar is 17,575 out of which 16,480 are males and 1,095 females. The proportion of literates per mille of the total population of the city is 101 being 174 for males and 14 for females. If we exclude population below 5 the proportions would rise to 117 for persons, 198 for males and 16 for females. Amongst Hindus, the proportion of literates works out to 344 while amongst Muslims it dwindles down to 39. The obvious reason is that the Hindus in the city are mostly Kashmiri Pandits or outsiders attracted by the prospects of trade to whom literacy is the one thing needful for conducting their business. The Kashmiri Pandits as already stated have a very high degree of literacy because of the traditions amongst them of following Government service as their calling in life. The Muslims on the other hand are devoted to indigenous arts and crafts which though more paying do not demand literacy as a pre-requisite.

In the Jammu city the number of literates stands at 16,653 of which 13,496 are males and 3,157 females. The proportion per mille of population works out to 431 persons, 578 males and 207 females. The Hindus have 519 literates per mille of their population and the Muslims 248. The Baroda city has 560 male and 213 female literates but the proportion is worked out for ages 5 and over. If we adopt a likewise standard the Jammu city will show a strength of 639 male and 242 female literates per mille of the population. When we remember the fact that the educational efforts of a Government are generally concentrated in cities and urban areas the above figures furnish a very useful index of the activities of the

State. As regards the lower percentage in the Srinagar city besides the reasons given above it is ascribable to the recent inclusion of several sub-urban areas in the city limits which have tended to affect its results adversely. Of late compulsory education for boys of school-going age has been introduced in the cities and in other notified areas and the far-reaching results of the measure will be reflected in the next Census when the cities will show a still higher proportion. 212

274. English Literacy in the Cities.—The number of English literates per mille of the literate population is 470 in the city of Srinagar and 187 in that of Jammu. The male literates in English are 485 and 203 while female literates bear a porportion of 250 and 115 per mille of the literate population of their sex in the two cities. The results are better than those found for the State as a whole as they ought to be, due to the location of Ministerial and other offices and a number of educational institutions in these localities.

275. Literacy in Hindi and Urdu.—While in 1921 literacy was recorded in "Urdu, Persian, Arabic, Dogri, Hindi, Bodhi, Gurmukhi and others", on the present occasion the distinction was confined to literates in Hindi and in Urdu only. The number of literates in Hindi is 13,986 which is less than that of literates in English. The number in 1921 was 8,316 and consequently there is an increase of 68·1 per cent. in the strength of the Hindi literates. The largest number of literates in this script is found amongst the Hindus (Brahmanic) and Aryas as is natural. Amongst Budhists only 1 male possesses the ability to read and write in Hindi. The Jains, allied as they are to the Hindus, have also a greater number of literates in Hindi than in Urdu. The Muslims have 58 persons which include 2 females who know the use of Hindi. The Sikhs have 431 such persons including 115 females while amongst Christians 5 persons know the script of which 4 are females.

The literates in Urdu number 56,198 exhibiting an increase of 99·2 per cent. during the past decennium. This high rate of increase is due to the privileged postion that Urdu holds in the State as a court and school language. The knowledge of Urdu is thus essential in most walks of life in the State. That this is so is apparent from the large number of Hindu literates in Urdu who muster 25,291 strong. The Budhists who have only 1 literate in Hindi have 84 literates in Urdu. The Jains have 69 while the Muslims have 26,863 persons owning literacy in Urdu. The Sikhs have 2,090 and the Christians 89. In brief every religious community except the Jains possesses a higher literacy in Urdu than in Hindi.

276. Educational Institutions.—The number of educational institutions for boys and girls excluding technical schools for boys are given in the margin for the last five decades. The number of institutions has gone up by 86 per cent. during the decade 1921-1931. The increase during the decennium 1911-1921 was over 77 per cent. Compared to 1891 the number has increased by more than 27 times. The number of colleges has remained unaltered, there being one college at Jammu and the other at Srinagar. The number of Secondary schools including aided schools and one unaided school for boys stands at 81, of which 45 are situated in the Jammu Province. The number of Secondary schools for girls is 17 excluding aided Middle schools. The number of Primary schools for boys, both Government and aided, stands at 848, of which 382 are situated in the Jammu Province. The girls have 116 Government Primary schools for them together with 25 aided Middle and Primary schools. The number of Primary schools for girls maintained by the Government in 1921 was 9 only. The present number is thus nearly thirteen times of the 1921 number. The aided Maktabs and Pathshalas for boys number 144, of which 36 lie in the Jammu Province. Similar institutions for girls number 5 only. The number of these indigenous institutions is on the decline as the people realise the futility of sending their children to such institutions and prefer to send them to State schools where

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Year.		No. of Institutions.
1931	..	1,246
1921	...	670
1911	...	378
1901	...	87
1891	...	45

872 education on modern lines is imparted. In harmony with the public sentiment His Highness' Government has sanctioned a new set of rules refusing grant-in-aid 873 to such Maktabs and Pathshalas as lie within a radius of 2 miles of a Government school and as have no arrangements for providing education in the 3 Rs. While these institutions have survived their utility for the boys they cannot be dispensed with altogether in the case of girls as the number of girls' schools is still limited while the awakening amongst communities has quickened the demand for girls' schools and it is better to have a Pathshala or a Maktab than to have nothing at all. Moreover, they pave the way for the subsequent opening of a girls' school by the Government imperceptibly. The Pathshalas are really doing very useful spade work for dissemination of female education. 874 The Government also maintains a Muslim Industrial school for women in Jammu which is functioning usefully. Besides the above there are 7 Training schools for teachers and 2 for teachresses.

871 **277. Attendance at Schools.**—The number of scholars at schools and colleges stands at 77,574 compared to 32,971 in 1921, showing an increase of 135 per cent. The increase registered during the decade 1911-21 was 50 per cent. only. Compared to 1891 figures the number has increased nearly 21 times. The number of scholars in the two colleges is 941, of which one is female. The communities are represented as under :—

Census year.		No. of scholars.
1931	...	77,574
1921	...	32,971
1911	...	21,194
1901	...	7,214
1891	...	3,776

Rajputs	...	33
Jains	...	5
Sikhs	...	43
Muslim	...	147
Depressed classes	...	1
Others	...	712

Every community is realizing the need of higher education. The number of scholars belonging to depressed classes is hopelessly low though it is expected to rise very shortly as His Highness' Government is taking a keen interest in the educational advance of all backward communities and special scholarships on a liberal scale are provided for them. The number of students sent up for the University Examinations during 1931 from the Prince of Wales College, Jammu, was 172 of which 87 came out successful. The Shri Pratap College, Srinagar, sent up 257 students in 1930, out of which 106 passed the examination. The amount of scholarships sanctioned for the students of different communities is given below :—

College.		Hindus.	Muslims.	M. A. Students.
		Rs.	Rs.	Rs.
Prince of Wales College, Jammu	...	1,800	3,000	--
Shri Pratap College, Srinagar	...	2,000 (General)	1,500 (Special)	300

The total annual expenditure incurred on these two institutions comes to Rs. 216,711, the Srinagar college costing Rs. 120,201 and the Jammu college Rs. 96,510.

The boys reading in Secondary and Primary schools are distributed as follows according to the community to which they belong :—

Hindus ...	24,321
Muslims ...	38,513
Sikhs ...	2,495
Christians ...	53
Others ...	1,123
Budhists ...	160

The Muslims have got the largest number of pupils at schools while the Hindus come next. The most surprising sign of the times is the small number of Budhist students. The girl students by communities stand as under :—

Rajputs ...	335
Non-Rajputs ...	5,447
Muslims ...	4,311
Sikhs ...	661
Christians ...	13
Others ...	40

The girls education in the State being still in its infancy the number of girl students of each community which is daily on the increase is most encouraging. It is no little satisfaction to note that Rajputs and Muslims who hold very conservative views on female education are gradually shedding their old prejudices. The number of depressed classes' girls is, however, low in the State schools and special scholarships are necessary to attract them. The number of students is highest in the lower classes and steadily declines as we proceed to higher classes, this being a case of 'many are called but few are chosen'. When we remember that in 1921 the number of girl students was 538 in State schools and 151 in private schools, the total of 10,807 students in 1931 is an achievement worthy of any Government. The number of Muslim students similarly has risen from 11,804 in 1976 to 42,971 in 1987-88 which does not include students at Normal schools or in technical institutes. Not content with this phenomenal advance the State has sanctioned a separate Inspector exclusively to look after Muslim education but this new phase in the growth of Muslim education falls within the province of my[1] successor and it would be inadvisable to encroach on the ground to be covered at the next Census.

The number of students sent up for the Matriculation examination was 1,175 of which 527 passed the test. The number of girl students appearing from the Jammu and Srinagar High schools was 4 only. The Jammu school scored cent. per cent. while the fate of the Srinagar High school is not known. It is, however, too early to judge of female education by University results.

The total expenditure incurred on education in the State came to Rs. 668,851-1-2 for the Kashmir Province in 1987-88 and to Rs. 414,808 for the Jammu Province in 1986-87. The amount budgetted for girls' education stood at Rs. 298,696. The grants-in-aid have been liberally revised while communal and general scholarships have also increased.

378. Miscellaneous.—The prospects of teachers have been improved during the decade. The organisation was also improved by the introduction of teachers'

[1] [Errata: read "our"; cf. errata sheet, p. 330, category 116 -- Analyst]

874 diary, improved syllabus, class libraries and tutorial system. Dramas were staged and lantern lectures arranged. The boyscout movement is flourishing. Teachers'
875 associations have been started. *Panchayat* system has been started in Secondary schools to enable boys to settle small disputes among themselves. Vigilance societies have been started to discourage bad habits and help in preserving discipline. The teaching of practical agriculture has been introduced in certain schools while in most of the schools small gardens are laid out and elementary lessons on plant life and agriculture are given practically. The physical health and moral growth of the students is well looked after. In some schools in the remote hilly tracts of the Jammu Province the experiment of co-education is being tried with success.

872 The girls' education is controlled by a Chief Inspectress with two subordinate Inspectresses. His Highness the Maharaja Bahadur was pleased to announce on the occasion of the auspicious birth of the Heir-Apparent the introduction of compulsory education for girls in the municipalities and notified areas and arrangements are almost complete to bring the scheme into operation. Compulsory education for boys already stands sanctioned for such places. The leading members of all communities are evincing a keen interest in furthering female education as is evidenced by the number of girl students of different communities. The teachresses are usually trained and steps are being taken to train others either at the Training schools within the State and outside or at the Teachers' classes started at Jammu and Srinagar centres, which are convened once a week. The curriculum is being liberalised. The Girl Guide movement is afoot and is receiving the enthusiastic support of the teachresses. Games among girls are being encouraged though some difficulty is felt due to location of schools in rented buildings where good and secure play-grounds do not exist. This will, however, vanish automatically as soon as rented buildings are replaced by Government buildings.

279. Private Educational Effort.—Something has already been said about aided schools and Maktabs and Pathshalas. Full details of institutions run by public bodies are not available but so far as is known the public is doing its bit in the expansion of education. The Muslims, for instance, maintain several schools both secondary and primary. Similarly the Arya Samaj is not behind hand in the work and maintains some schools for boys and girls and helps widows in learning arts that fetch a livelihood. The Sikhs are also pushing the cause of education by providing scholarships and boarding houses to students. The Missions are perhaps the most advanced in this respect. The activities of the Church Missionary Society in Kashmir during the decade 1921-30 are thus given by the Reverend Canon C. E. Tyndale-Biscoe, M. A.—"The Church Missionary Society maintains a number of schools for boys in Srinagar, including a boarding house for those who come from the Frontiers, and a boy High school in Anantnag. There is also a girls' High school, under the management of Miss Mallinson, in Srinagar. The Church of England Zenana Missionary Society maintains two girls' schools in Srinagar, and until recently, one in Anantnag". The particulars of boys' school as given by him include two High schools and two Middle schools and two Primary schools. The total number of students admitted was 6,807 while those who matriculated numbered 287. The physical health of the students is properly looked after and students are encouraged to render social service. In Anantnag for instance, the boys of the C. M. S. school are the Fire Brigade of the town and attend every fire with the engine which the Head Master persuaded the citizens to purchase. In the Jammu city there is an Anglo-Vernacular school run by the Church of Scotland Mission which is doing useful educational work.

871 **280. Correlation of Census Literates with Departmental Returns.**—The
212 number of students in the Secondary schools and Colleges stands at 25,713, of which 21,609 are boys and 4,104 girls. An average student generally joins the first middle class in his eleventh year which means that the returns of age-group 10-15 and 15-20 should bear some correspondence to the above figures. The number of literate males and females recorded in these two groups comes to 24,7[illegible] males and 3,203 females. The difference is quite trivial, there being a

defect in Census literates compared to girl students who have probably fought shy of recording themselves as literate in the Census schedule. Another and more reasonable cause of this discrepancy in figures may perhaps be found to lie in the large number of widows and women above 20 who flock to schools in the hope of succeeding in securing an appointment on completion of studies and thus escaping from the economic distress of the home. Such students have naturally fallen in the '20 and over' group. 871 212

281. Technical Education.—This aspect of the activities of the State is controlled by the Director of Industries. The number of technical institutes in the year 1987-88 Vikarmi was 9 compared to 1 in 1921 A. D. The total number of scholars at these institutions was 484 compared to 81 in 1921. The expenditure incurred on technical education has similarly advanced from about Rs. 77,000 to Rs. 103,621. Rs. 5,424 are granted by way of scholarships. This advance in technical education has led to the creation of industrial atmosphere and the development of small scale industries. About 18 Willow works have been opened at Srinagar, Anantnag and Baramulla. Almost all the public schools recruit their drawing teachers from these institutions. The Public Works Department has been supplied with a number of trained Sub-overseers by the technical institutes. 874

Upto the end of 1923 there was only one institute *viz.* Sir Amar Singh Technical Institute at Srinagar. In 1981 Shri Pratap Technical School was opened in Jammu. In 1983 two schools were opened at Samba and Anantnag. In 1984-85 schools were started at Mirpur, Baramulla and Kishtwar. In 1986-87 a school was sanctioned for Bhadarwah. This expansion took place in accordance with the announcement of His Highness the Maharaja Bahadur of opening technical schools in the more important centres of the State on the auspicious occasion of Raj Tilak.

282. Literary Activity in the State.—The decade proved eventful in this respect as well. The State Gazette continued playing its role as before. The number of subscribers, however, dwindled to 377. The outstanding event of the decade was the success of journalism in finding a couple of votaries in Mr. Mulk Raj Saraf, B. A. and Pandit Ganga Nath, B. A. They successfully started the first weekly in the State "The Ranbir" which was a poineer achievement. It was founded in June 1924 and its popularity can be judged from the fact that it has the largest circulation in the State and the number of its readers is considerable. The example set by the Ranbir has proved infections and several Weeklies have now been started while others are about to be started. The Amar, the Pasban, the Sudarshan, the Vitasta, the Vasudha, the Tarjaman, the Aftab and the Martand, the birth of the last two being shortly expected, shows how fast the enterprising amongst the literate are being possessed by the journalistic spirit. There is, however, no English paper run in the State so far and the deficiency is met with by importing papers from outside. The circulation of some of the outside papers is given in the margin. The figures for all the papers are not available but according to the information supplied by the Post Master General, Punjab and North Western Frontier Circle, the total number of newspapers carried on postal lines from 1st April 1930 to 31st March 1931 was 382,610. The number of letters issued during this period was 1,161,382, the postcards numbered 1,783,194, Registered letters 122,924, Packets 203,358 and Parcels registered and unregistered 104,146 making a total of 3,757,614. As regards publications in the State private effort was not conspicuous and the books and reports published were generally State documents or Panchang Patrikas of the Pandits and 204

Tribune	430
Bombay Chronicle	2
Vir Bharat	612
Leader	6
Pratap	840
Milap,	4,050
Civil and Military Gazette	90
Times of India	250
Mysore Economic Journal	4
Madhuri	7
Hindustan Times	18
Aj	22

204 a description of their number will not prove an indication of the expansion or otherwise of literacy.

212 **283. Comparison with other States and Provinces in India.**—Comparison are odious and the present is more so. In matter of literacy the Jammu and Kashmir State has no pretensions to a high place among the Provinces and States of India. In comparing our figures with those of others we are removed by a short distance from Gwalior and Hyderabad States and Bihar and Orissa, the United Provinces, Baluchistan, Rajputana States and Central India Agency States are not much ahead of us and we hope to catch them in the next decade. As regards the Provinces of Burma, Bomby,[1] Bengal, Madras, Ajmere Marwar and States like Cochin, Baroda, Mysore and Travancore we do not seriously think of competing with them as rivals as they have the advantage of having been equipped for the race many decades before we girt up our lions for it. A serious handicap to the spread of literacy in the State, however, is the mountainous nature of the country leading to difficulty of communications which is mainly responsible for its low literacy. The houses in the hilly parts of the State are scattered, sometimes separated from each other by miles together, making it impossible to cater satisfactorily to their individual educational requirements.

Province or State.		*Proportion of literates per 1,000 aged 5 and over.*	
	Persons.	Males.	Females.
Assam ..	91	152	23
Bihar and Orissa ..	50	95	8
Central Provinces ..	60	110	11
Punjab ..	59	95	15
United Provinces ..	54	94	11
Baluchistan ..	48	76	11
Bengal ..	110	180	32
Burma ..	367	560	164
Bombay ..	108	174	33
Madras ..	108	187	30
Ajmere Marwar States. ..	103	203	35
Gwalior ..	47	78	11
Hyderabad ..	47	82	10
Rajputana ..	54	96	11
Central India Agency ..	52	92	9
Baroda ..	209	331	79
Cochin ..	337	460	220
Mysore ..	106	174	33
Travancore ..	289	408	168
Jammu & Kashmir State ..	40	70	6

In comparison of figures of English literates also we stand to lose. The Baroda State has 28 male and 2 female literates in English, per mille of the population, Cochin has 58 and 16, Bengal 43 and 5, Burma 21 and 5 and Madras 26 and 4 against 10 and nil of Jammu and Kashmir State.

284. Comparison with Foreign Countries.—Part (*i*) of the marginal table gives figures of illiteracy above the age of 10 for the Jammu and Kashmir State & for the foreign countries noted therein. As a whole the volume of illiteracy prevailing in the State is lighter than that prevailing in Egypt and slightly greater than that in Mexico and Portugal. With the United States of America, Belgium, Estoria, France, Hungary and Australia no comparison is

Part (*i*).

Country.	*Percentage of illiterates 10 years & over.*			
	Census year.	Persons.	Males.	Females.
Jammu and Kashmir State ..	1931	87·9	80·1	70
Egypt ..	1927	85·7	75	95·2
United States of America ..	1930	4·3	4·6	3·9
Mexico ..	1921	64·9	61·7	67·5
U. S. S. R. ..	1926	48·7	33·1	62·9
Belgium ..	1920	7·5	6·6	8·4
Bulgaria ..	1926	39·7	23·3	55·9
Spain ..	1920	43·0	35·0	50·2
Estonia ..	1922	10·5	7·3	14·0
France ..	1926	5·9	5·1	6·7
Greece ..	1928	42·3	24·4	59·5
Hungary ..	1930	13·0	10·3	15·3
Italy ..	1931	20·8	17·3	24·0
Portugal ..	1930	68·2	59·8	72·8
Australia ..	1921	1·7	2·1	1·3

[1] [Errata: read "Bombay", cf. errata sheet, p. 330, category 116 -- Analyst]

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Part (*ii*).

Country.	Age limit.	Census year.	Persons.	Males.	Females.
Jammu and Kashmir State ..	—	1931	96·5	94·0	99·4
Union of South Africa (Bantu race) ..	—	1921	90·6	87·9	93·2
Nicaragua ..	—	1921	72·2	—..	—..
Turkey (Europe and Asia) ..	—	1927	91·8	87·0	96·3

possible as illiteracy in those countries is merely nominal. But countries like U. S. S. R., Bulgaria and Spain can boast of only litle[1] advantage over us. In male literacy also the Jammu and Kashmir State is more advanced than Egypt and slightly in arrears when compared to Mexico and Portugal. In female literacy the position is still further improved and the State is decisively ahead of Egypt and Portugal and in the close vicinity of Mexico and U. S. S. R. The illiteracy prevailing in other countries fills us with the hope that ours is not a solitary instance and that with strenuous efforts the State might so accelerate its pace as to overtake a number of outside countries. The countries mentioned in Part (*ii*) of the table are struggling with illiteracy like the State and are not much ahead of her. There is little for instance, to choose between the State and Turkey.

[1] [Errata: read "only a little"; cf. errata sheet, p. 330, category III.-- Analyst]

6:India G-3 (1931)1933 AV1 Kashmir

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SUBSIDIARY TABLE I.

LITERACY BY AGE, SEX AND RELIGION.

Religion.	NUMBER PER MILLE WHO ARE LITERATE.											NUMBER PER MILLE WHO ARE ILLITERATE.			NUMBER PER MILLE WHO ARE LITERATE IN ENGLISH.		
	All ages 5 and over.			5—10		10—15		15—20		20 & over.							
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
All Religions ...	40	70	6	13	5	28	10	50	10	77	6	960	941	995	5	10	....
Hindu ...	117	201	19	57	17	118	36	257	30	236	16	900	826	983	21	37	1
Arya ...	80	90	23	34	19	71	81	133	37	96	19	900	924	980	11	19	2
Sikh ...	158	265	41	67	23	143	50	256	67	329	46	872	790	963	13	24	3
Jain ...	606	802	396	683	402	912	885	823	586	810	279	474	313	898	63	112	4
Buddhist ...	47	93	2	7	....	17	——	62	....	123	2	958	917	998	....	....	....
Muslim ...	·19	34	3	6	1	19	3	46	5	43	3	984	971	998	1	3	....
European and Anglo-Indians ...	810	816	803	....	....	....	....	....	....	....	....	190	182	197	782	793	796
Indian Christians ...	159	171	142	....	....	....	....	....	....	....	....	841	839	857	73	76	66
Christians ...	260	294	205	147	123	231	170	263	257	346	205	740	755	742	172	155	195

NOTES—1. The proportion, who are literate at each age-period, has been calculated on the total number of persons at the same age-period.

2. In calculating the proportion of literacy for Europeans and Anglo-Indians and Indian Christian, the total population is taken, as population by age-groups is not available.

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SUBSIDIARY TABLE II.

LITERACY BY AGE, SEX AND LOCALITY.

District and Natural Division.	Number per mille who are Literate.										
	All ages 5 & over.			5—10		10—15		15—20		20 & over.	
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12
Jammu and Kashmir State ..	60	79	6	10	4	—	—	—	—	—	—
I.—Sub-montane and Semi-mountainous Tract ..	*69*	*112*	*19*	*36*	*14*	*70*	*22*	*134*	*29*	*152*	*17*
Jammu District including city	80	139	23	43	21	61	34	197	47	181	30
Kathua District (Jasmergarh and Kathua tahsils only) ..	42	75	5	18	2	44	6	89	6	90	5
Mirpur District (Mirpur and Bhimber tahsils only) ..	48	83	13	27	8	53	12	106	19	100	10
II.—The Outer Hills ..	*138*	*205*	*29*	*43*	*15*	*119*	*29*	*312*	*31*	*269*	*19*
Kathua District (Basohli tahsil only) ..	48	87	7	23	6	61	9	79	9	98	6
Mirpur District (Kotli tahsil only) ..	54	99	7	13	6	59	11	94	11	77	9
Udhampur District ..	48	88	6	21	5	48	5	94	6	106	6
Reasi District ..	26	42	3	9	3	18	3	44	6	57	3
Punch Jagir ..	38	59	3	15	3	31	4	76	6	74	3
Chenani ..	69	109	8	34	2	40	4	99	23	107	10
Jammu Province ..	49	89	19	38	7	67	13	100	18	108	9
III.—The Jhelum Valley ..	*38*	*61*	*5*	*15*	*5*	*37*	*4*	*77*	*6*	*73*	*5*
Kashmir North ..	21	38	1	7	1	19	1	47	2	40	1
Kashmir South including city	49	83	6	25	4	48	9	100	8	90	9
Muzaffarabad District ..	30	55	6	11	3	30	5	60	9	67	4
IV.—The Indus Valley ..	*30*	*47*	*3*	*7*	*2*	*25*	*2*	*47*	*5*	*58*	*2*
Ladakh District ..	21	41	1	6	1	11	1	30	3	38	1
Gilgit ..	39	80	6	16	5	36	3	105	6	100	5
Frontier Illaqas ..	9	17	1	·5	..	6	—	16	1	30	—
Cities ..	186	293	44	109	40	204	56	309	74	290	47

NOTE.—Proportion of literacy by age, sex and locality has been given for both the cities (taken together), Jammu and Srinagar.

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SUBSIDIARY TABLE III.

LITERACY BY RELIGION, SEX AND LOCALITY.

District and Natural Division.	Number per mille who are literate.							
	Hindu.		Sikh.		Buddhist.		Muslim.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Jammu and Kashmir State ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
I.—The Sub-montane and Semi-mountainous Tract ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]
Jammu District ..	[illegible]	[illegible]	[illegible]	71	[illegible]	..	[illegible]	[illegible]
Kathua District (Jasmergarh and Kathua tehsils only) ..	77	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]
Mirpur District (Mirpur and Bhimber tehsils only)	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]
II.—The Outer Hills ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]
Kathua District (Basohli tehsil only) ..	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]
Mirpur District (Kotli tehsil only) ..	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]
Udhampur District ..	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]
Reasi District ..	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]
Poonch Jagir ..	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]
Chenani Jagir ..	[illegible]	7	[illegible]	..	..	..	[illegible]	[illegible]
Jammu Province ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]
III.—The Jhelum Valley (Kashmir Province) ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]
Kashmir North ..	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	..
Kashmir South ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]
Muzaffarabad District ..	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]
IV.—The Indus Valley (Frontier Districts) ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..
Ladakh District ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..
Gilgit District ..	[illegible]	[illegible]	[illegible]	[illegible]	..	..	[illegible]	[illegible]
Frontier Illaqas ..	[illegible]	[illegible]	[illegible]	..	..	..	[illegible]	..
Cities ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	..	[illegible]	[illegible]

NOTES 1.—Proportion of literacy by religion, sex and locality has been worked out for both the cities (taken together), Jammu and Srinagar.

2.—Proportion of literacy for [illegible] has not been worked out separately as their literacy figures by tehsils are not available.

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SUBSIDIARY TABLE IV.

ENGLISH LITERACY BY AGE, SEX AND LOCALITY FOR FOUR DECADES.

District and Natural Division.	Literacy in English per 10,000.													
	1931								1921		1911		1901	
	5—10		10—20		20 & over.		All ages 5 & over.		All ages.		All ages.		All ages.	
	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Jammu and Kashmir State ..	11	1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	—	—	—	—	—
I. The Sub-montane and Semi-mountainous Tract ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	—
Jammu District (excluding city)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	—
Kathua District (Jasmergarh and Kathua tehsils only) ..	[illegible]	1	[illegible]	[illegible]	[illegible]	1	[illegible]	[illegible]	[illegible]	1	[illegible]	—	—	—
Mirpur District (Mirpur and Bhimber tehsils only) ..	11	—	176	[illegible]	[illegible]	1	79	1	[illegible]	1	[illegible]	—	—	—
II. The Outer Hills ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	[illegible]	—	—	—
Kathua District (Basohli tehsil only) ..	[illegible]	—	[illegible]	[illegible]	[illegible]	—	[illegible]	—	[illegible]	—	11	—	—	—
Mirpur District (Kotli tehsil only) ..	[illegible]	—	[illegible]	[illegible]	[illegible]	1	[illegible]	1	[illegible]	—	[illegible]	—	—	—
Udhampur District (excluding Chenani) ..	[illegible]	—	[illegible]	[illegible]	[illegible]	1	[illegible]	1	[illegible]	—	[illegible]	—	—	—
Reasi District ..	[illegible]	—	[illegible]	—	[illegible]	1	[illegible]	—	[illegible]	—	[illegible]	—	—	—
Poonch Jagir ..	[illegible]	—	[illegible]	[illegible]	[illegible]	1	[illegible]	1	[illegible]	1	[illegible]	1	—	—
Chenani ..	[illegible]	—	[illegible]	—	[illegible]	—	[illegible]	—	—	—	—	—	—	—
Jammu Province ..	[illegible]	1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	1	[illegible]	—
III. The Jhelum Valley (Kashmir Province) ..	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kashmir North ..	[illegible]	1	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	1	[illegible]	—	—	—
Kashmir South (excluding city)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	—
Muzaffarabad District ..	[illegible]	—	[illegible]	[illegible]	[illegible]	1	[illegible]	1	[illegible]	1	[illegible]	—	—	—
IV.—The Indus Valley (Frontier Districts) ..	[illegible]	—	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Ladakh District ..	[illegible]	—	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	1	[illegible]	—	—	—
Gilgit ..	[illegible]	—	[illegible]	—	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	—
Frontier Illaqas ..	—	—	[illegible]	—	[illegible]	[illegible]	[illegible]	1	—	—	—	—	—	—

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SUBSIDIARY TABLE V.

Literacy by Caste.

Caste.	Number per 1,000						Number per 10,000 Literate in English.		
	Literate.			Illiterate.					
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
Hindu.									
Brahman ..	97	170	21	903	830	979	136	250	22
Jat ..	15	28	1	985	972	999	8	15	....
Kashmiri Pandit ..	[illegible]	[illegible]	24	[illegible]	[illegible]	976	[illegible]	[illegible]	[illegible]
Khatri ..	386	[illegible]	175	614	[illegible]	825	[illegible]	[illegible]	151
Megh ..	8	14	1	992	986	999	7	13	1
Rajput ..	113	[illegible]	18	887	[illegible]	982	[illegible]	[illegible]	6
Thakkar ..	36	64	6	964	936	994	31	[illegible]	1
Muslim.									
Arain ..	18	28	3	982	972	997	30	57	....
Balti ..	18	28	....	982	972	1,000	4	8	....
Gujjar ..	7	13	1	993	987	999	3	6	....
Jat ..	15	27	1	985	973	999	7	14	....
Kashmiri ..	20	38	3	980	962	997	28	44	3
Mughal ..	33	60	6	967	940	994	36	62	7
Pathan ..	61	[illegible]	13	939	[illegible]	987	54	96	6
Rajput ..	25	46	4	975	954	996	28	48	1
Saiyid ..	[illegible]	79	22	[illegible]	921	978	[illegible]	101	12
Tarkhan ..	10	18	....	990	982	1,000	3	6	....
Buddhist.									
[illegible] ..	[illegible]	[illegible]	1	[illegible]	[illegible]	999	1	1	....

Note.—The proportions of literacy in this table are for persons aged 7 years and over.

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SUBSIDIARY TABLE VI.

Progress of Literacy since 1901.

District and Natural Division.	All ages 10 and over.								10—20								20 and over.							
	Males.				Females.				Males.				Females.				Males.				Females.			
	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901	1931	1921	1911	1901
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Jammu and Kashmir State	[illegible]	[illegible]	[illegible]	[illegible]	7	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
I. The Sub-montane and Semi-mountainous Tract	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Jammu District (including city)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kathua District (Kathua and Jasmergarh tahsils only)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Mirpur District (Mirpur and Bhimber tahsils only)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
II. The Outer Hills	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Mirpur District (Kotli tahsil only)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Udhampur District	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Reasi District	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] Jagir	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible] Jagir	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
III. The Jhelum Valley (Kashmir Province)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kashmir South	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kashmir North (including city)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Muzaffarabad District	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
IV. The Indus Valley (Frontier Districts)	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Ladakh District	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Gilgit District	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Frontier Ilaqas	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

Note.—The progress of literacy by sex and by different age-groups for various Districts and Natural Divisions has been worked out at per mille of the sex population.

6:India G-3 (1931)1933

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SUBSIDIARY TABLE VII.

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PROPORTION OF LITERACY AT CERTAIN AGES.

Age-group.	Total population.			Total literate.			Total literate in English.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
5—10 ..	480,120	262,163	215,986	5,573	4,523	1,050	658	601	57
10—15 ..	424,988	234,081	190,907	10,459	8,908	1,551	1,642	1,533	109
15—20 ..	350,897	179,594	171,303	17,439	15,827	1,612	3,901	3,735	166
20 and over ..	1,816,894	990,410	826,486	90,364	85,539	4,825	13,238	12,761	477

SUBSIDIARY TABLE VIII.

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NUMBER OF INSTITUTIONS AND PUPILS FOR FOUR DECADES (ACCORDING TO THE RETURNS OF THE EDUCATION DEPARTMENT).

Class of Institution.	1931		1921		1911		1901	
	Number of		Number of		Number of		Number of	
	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.	Institutions.	Scholars.
1	2	3	4	5	6	7	8	9
Arts Colleges —	—	..	*2*	*441*	*2*	*125*	—	—
State Secondary Schools —	—	..	*49*	*10,455*	*29*	*9,233*	*27*	*3,590*
State Secondary Schools for boys (English)..	..	..	27	6,712	—	....	—	—
" " " " " (Vernacular)	..	..	9	1,364	—	—	—	—
" " " " girls (English)..	..	..	....	—	—	—	—	—
" " " " " (Vernacular)	—	—	3	614	..	—	—	—
Private " " " boys (English)..	..	—	8	1,334	..	....	—	—
" " " " " (Vernacular)	—	—	—	—	—	—	—	—
" " " " girls (English)..	—	—	—	—	—	—	—	—
" " " " " (Vernacular)	—	..	2	390	—	—	..	—
State Primary Schools —	—	—	*545*	*20,152*	*203*	*5,665*	*70*	*3,018*
State Primary Schools for boys ..	..	..	300	13,899	—	—	—	—
" " " " girls —	—	—	6	558	—	—	—	—
Private " " " boys —	—	—	32	1,022	—	—	—	—
" " " " girls —	—	..	3	151	—	—	—	—
Schools for Special Instruction State and Private —	—	—	377	8,214	—	—	—	—
Pathshalas (Sanskrit and Hindi) ..	—	..	19 (8 for girls)	505	—	—	—	—
Mohammedan Religious Schools —	—	—	85	1,018	—	—	—	—
Technical Institutes —	—	—	1	73	—	—	—	—
Training Schools —	—	..	2	40	1	19	—	—
Private Indigenous Schools —	—	—	319	4,101	125	2,570	..	—

CHAPTER X.

LANGUAGE.

[illegible]. **Reference to Statistics.**—This chapter deals with the statistics regarding distribution of languages in the State and also examines the prevalence of bi-lingualism and poly-lingualism in the different divisions. The main statistics are given in the Imperial Table XV which has been divided on this occasion into two parts—Part I showing the general distribution by districts of languages spoken as mother-tongues, the classification of which has been carried out according to Dr. Grierson's revised scheme of classification of Indian languages. Part II has been compiled from responses received to column 15 of the General Schedule which was provided specially at the present Census for the record of subsidiary languages *i. e.*, languages which are commonly used by the speaker in his daily dealings in addition to the mother-tongue. The returns under Part II are further sub-divided into two parts—Part A concerning itself with persons speaking two languages and Part B with those speaking more than two. 000

Besides the above Imperial Table the chapter has appended to it the following three Subsidiary Tables which illustrate the subject by means of proportionate figures and a linguistic map has also been inserted in the chapter to represent the main results diagrammatically.

Subsidiary Table I—Distribution of total population by mother-tongue.

" " II—Distribution by language of the population of each Natural Division.

" " III—Comparison of caste and language tables.

[illegible]. **The Nature and Accuracy of Returns.**—Columns 14 and 15 of the General Schedule provided for the entry of languages and the following instructions were issued to the enumerating agency regarding the filling up of these columns :— 654

Column 14 (Language).—" Enter each person's genuine mother-tongue as first spoken from the cradle ".

In the case of infants and deaf-mutes the language of the mother was to be entered while in the case of both Urdu and Hindi speakers ' Hindustani ' was to be recorded in this column.

Column 15 (other languages in common use).—" Enter the languages habitually spoken by each person in addition to his mother-tongue in daily or domestic life ".

The instructions being simple and intelligible were readily grasped by the Census agency and the entry of mother-tongues with which the local enumerators were fully conversant did not present much difficulty.

Although the record of principal mother-tongues was a simple affair yet it was too much to expect the enumerator or even his Patwari Supervisor to distinguish between a language and its dialect when such classification proves sufficiently taxing for the establishment of the Tabulation offices, and consequently it was not surprising to find in the returns the languages and dialects being wrongly entered in place of each other. Mis-spelling or illiterate entries in Urdu constitutes a further source of error with which the Tabulation offices had to fight before classification. Such inaccuracies were partly guarded against by previous supply of printed list of languages which are generally met with in the State to the entire Census agency, and the errors still persisting were easily

659 detected and corrected in the Tabulation and Compilation offices. The entries of the language table should therefore be considered sufficiently reliable although it is impossible to approach the ideal on account of the following reasons:—

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Firstly in the Jammu Province the languages Dogri, Pahari and Punjabi gradually and imperceptibly merge into one another and it is very difficult to assign definite territorial extent to each language as will be seen from the linguistic map where in the Jammu Province there is hardly a District with only one language. Secondly there are border-land dialects born of long association of people speaking different languages which it is difficult to definitely identify and the average villager of such tracts would not care much whether the enumerator puts him down under the one or the other.

Subject to the above reservations which attach to the linguistic statistics of all the countries inhabited by a number of people the figures collected can be taken as reliable.

307. **Language and Dialect.**—Before entering upon the study of the different mother-tongues it seems essential to add a couple of lines in explanation of the words "Language" and "Dialect". The two words have no hard and fast boundary line between them and the difference between the two has been figuratively illustrated by Sir George Grierson who likens language to a "Mountain" and the dialect to a "Hill". In spite of the looseness of the usage and the interchangeability of the word dialect for language and vice versa, language sums to a man of average intelligence something underlying bigger and older than the dialect and if genetic terms were permitted one might inter-relate the two as parent and child. The difference given by the century dictionary runs as follows:—

"In common use we may say that, as a general rule, different dialects of the same language are sufficiently alike to be reasonably well understood by all those whose native tongue is that language, while different languages are so unlike that special study is needed to enable one to understand a language that is not his own".

After detailing the above explanation the writer is still diffident about its self-sufficiency when he also adds "that this is not an essential difference". This is abundantly borne out by the Aryan languages of Northern India in the case of which the criterion of mutual intelligibility by itself is not a satisfactory basis for classification. A person of slight education and ordinary intelligence might travel from the Punjab to Bengal without feeling the least difficulty in making himself intelligible to the people through Hindi or Hindustani and according to this definition the entire belt of Northern India can have but one language "Hindi or Hindustani" and the other languages of the Punjab, U. P., Bihar, Bengal would fail to secure the status of language. The difficulty presents itself in bi-lingual tracts and the whole of Northern India may in this sense be termed as bi-lingual since the mother-tongues which the inhabitants of this vast area use in their homes is quite distinct from that which they converse with the outsiders. Therefore from a scientific point of view apart from the inter-communicability which is the chief factor of differentiation a language must possess some other essential characteristics, particularly the grammatical structure and individuality.

The grammatical structure forms one of the principal tests which the philologists apply in the classification of languages. "Languages must be classified according to their grammar" is the universally accepted principle of philology as the postulation of grammar as classified in parts of speech, inflected forms and combination of words into sentences of various languages possess sufficient

6 [Errata: cf. category 116, p. 380 for corrections -- Analyst]

distinctive features to enable scientific grouping. Vocabulary is also a guide though not a trustworthy one. The claim of a form of speech for being classed as an independent language although well-established on the basis of grammatical structure and vocabulary has further to be subjected to the test of nationality which requires not only that it is the speech of an independent nation with a history of its own but also that it has a fine literature of its own. In short languages are to be differentiated not simply on the basis of intercommunicability but they should possess grammatical structure, a nationality and literature. 659

308. **Scheme of Classification.**—The first attempt at a scientific classification of the languages of India may be said to have been made in connection with the 1901 Census under the [illegible] of Sir George Grierson whose masterly pen has contributed the chapter on languages to the Census Report of India for 1901. Since then various changes and improvements have been effected in the light of the researches made by the Linguistic Survey of India under the direction and supervision of Sir George Grierson who has been supplying his revised schemes of classification of languages for the guidance of the Census. In 1901 the vernacular languages of India were classed in order of antiquity putting the languages which in all probability constituted the oldest languages of India first and then those of later immigrants. Commencing at the top with Selungs of the Mergui Archipelago, the second in order came the Indo-Chinese, next Dravido-Munda and lastly the Aryan languages. The unclassifiable languages and those of countries outside India were recorded after the enumeration of the above four categories. Subsequent research has further elucidated the scheme whereby classification has been carried out on the basis of locality and philological affinity. At the 1931 Census as also at the present one the scheme has divided the entire field into three principal categories:— 197

A. Vernaculars of India.

B. Vernaculars of other Asiatic countries and Africa.

C. European languages.

Leaving aside classes B and C whose ramifications are not attended with much complications we take the vernaculars of India and enumerate below the principal eight families into which these are dissected:—

1. Austric Family.
2. Tibeto-Chinese Family.
3. Karen Family.
4. Man Family.
5. Dravidian Family.
6. Indo-European Family (Aryan Sub-family).
7. Unclassed Languages.
8. Languages not returned.

In column 1 of the scheme each of the above main families is divided into a number of sub-families while column 2 of the scheme divides each sub-family into groups and sub-groups. In column 3 are shown the names of the constituents against their respective groups while column 4 records the name of the country in which the language concerned is chiefly spoken. The idea of the scheme will be well brought home by reproducing below the statistics relating to the

‡ {Errata: read "merged"; cf. errata sheet, p. 280, category iii -- Analyst}

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State which will be of material help to the reader in understanding the classification of languages of this State :—

Family, Sub-family, Branch and Sub-Branch.	Group and Sub-group.	Language.	Where chiefly spoken.
1	2	3	4
5. Tibeto-Chinese Family.			
Tibeto-Burman Sub-family.			
Tibeto-Himalayan Branch ..	Tibetan Group ..	Bhotia of Tibet or Tibetan	Punjab, U. P., Bengal and Kashmir.
		Bhotia of Baltistan or Balti	Kashmir.
		Bhotia of Ladakh or Ladakhi ..	Kashmir.
6. Indo-European Family.			
Aryan Sub-family.			
Eranian Branch ..	Eastern Group. ..	Pashto ..	N. W. F. P. and Baluchistan.
		Balochi ..	Baluchistan.
		Persian. ..	
Dardic Branch ..	Khowar Group ..	Khowar, Chitrali or Arniya	Kashmir & N. W. F. P.
	Shina Group ..	Shina ..	Kashmir & N. W. F. P.
		Kashmiri ..	
		Kohistani ..	Kashmir and N. W. F. P.
	Kafir Group. ..	Bashgali ..	N. W. F. P.
		Other Kafir languages ..	
Indo-Aryan Branch.			
Sanskrit Sub-Branch ..	Sanskrit ..	Sanskrit ..	Madras and Mysore.
(a) Outer Sub-Branch ..	North-Western Group.	1. Lahnda or Western Punjabi.	Punjab and N. W. F. P.
		2. Sindhi	Bombay.
	Southern Group ..	Marathi ..	Bombay, C. P. and Berar and Hyderabad.
	Eastern Group ..	Oriya ..	Orissa, Madras and C. P.
		Bihari ..	Bihar and U. P.
		Bengali ..	Bengal and Assam.
		Assamese ..	Assam.
(b) Mediate Sub-Branch ..	Mediate Group ..	Eastern Hindi ..	U. P., C. P. & Central India.
(c) Inner Sub-Branch ..	Central Group ..	Western Hindi ..	U. P., Punjab, Rajputana, C. P., C. I. and Hyderabad.
		Rajasthani ..	C. I., C. P., Punjab and Bombay.
		Gujarati ..	Bombay, Rajputana, C. I. and Baroda.
		Bhili ..	C. I. and Rajputana.
		Khandesi ..	Bombay.
		Punjabi ..	Punjab and Kashmir.
	Pahari Group ..	Central Pahari ..	U. P.
		Eastern Pahari, Khas Kura or Naipali	U. P., Bengal and Assam.
		Western Pahari ..	Punjab and Kashmir.
		Pahari (Unspecified).	

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The reproduction of the entire scheme would have been boring to the non-technical reader for whose guidance the above sample should be sufficient to illustrate our portion of the subject which is concerned with only two main families of the revised classification scheme of the Linguistic Survey—(*a*) The Tibeto-Chinese Family and (*b*) The Indo-European Family.

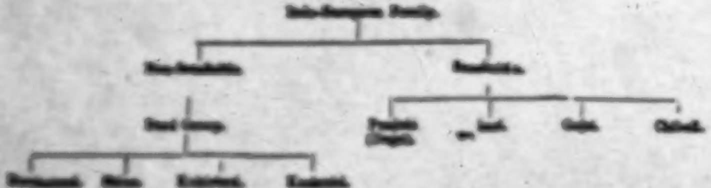
(*a*) *The Tibeto-Chinese Family.*—Of the four branches constituting this family we are concerned only with the first branch namely the Tibeto-Himalayan Branch out of which again the languages of the State fall within the first group only.

Tibeto-Burman Sub-family.	.. Tibetan Group	.. Bhotia of Tibet or Tibetan.
		Bhotia of Baltistan or Balti.
		Bhotia of Ladakh or Ladakhi.
Tibeto-Himalayan Branch	.. Pronominalized Himalayan Group.	
	Non-Pronominalized Group.	

The Tibeto-Himalayan Branch of the Tibeto-Burman Sub-family is composed of those languages of which the speakers have crossed the watershed of the Himalayas and settled upon the southern slope of that range. The name Tibetan does not in reality encircle all the languages which are included in Bhotia which has consequently been adopted as the proper name of the language in preference to Tibetan which now has been classed as that dialect of Bhotia which is spoken at Tibet. Similarly Balti and Ladakhi are treated as the dialects of Bhotia spoken in Baltistan and Ladakh respectively. Through the efforts of the Moravian Missionaries the Ladakhi has become well known to philologists since both regular grammar and dictionary of the language have been compiled and it has received sufficient attention at the hands of scholars and literary societies. The Balti also preserves the archaic character of the pronunciation though to a greater degree than the Ladakhi. The territorial extent of the Bhotia language comprises the entire district of Ladakh its principal speakers being the Baltis and Ladakhis. Although Balti owns some historical books yet it cannot be called a language with a literature since the population being Muslim, the Persian character is now used for writing it and the old character is obsolete. The following is the strength of different dialects of Bhotia :—

Tibetan	...	12
Balti	...	137,914
Ladakhi	...	41,418
Brokshat	...	91
Kashgari	...	2
Khaphi	...	1

(*b*) *The Indo-European Family.*—The Indo-European Family in which are included the remaining languages of the State was till the last Census divided into two main Sub-Branches—Non-Sanskritic and Sanskritic—as is brought out in the following pedigree table :—



197 The revised scheme of Sir George Grierson seems to deviate a good deal from the 1921 classification so far as the languages of this State are concerned. The scheme divides the Indo-European Family into (1) Eranian Branch, (2) Dardic Branch and (3) Indo-Aryan Branch. Under the Indo-Aryan Branch are recorded the Sanskrit Sub-Branch after which come the Outer Sub-Branch, Mediate Sub-Branch, Inner Sub-Branch. We are consequently concerned in main with the (1) Dardic Branch and (2) the Indo-Aryan Branch (Inner Sub-Branch).

Dardistan or the country including Gilgit, Kashmir, the Indus and Swat Kohistans, Chitral and Kafirstan is the home of the Dardic or Pisacha languages.

The Dardic Branch is divided into three groups (*a*) Khowar Group, (*b*) Dard Group and (*c*) Kafir Group and although the chief languages of the State fall in the Dard Group yet the Khowar and Kafir Groups are not without representation, since 6,951 speakers of a Khowar dialect (Chitrali), 1 of Yasini and 1 of Punyali have been returned from the Frontier Districts while 7 Bashgali speakers of the Kafir Group were enumerated in the Frontier Illaqas. Of the main Dard Group, Shina, Kohistani and Kashmiri constitute the principal languages prevalent in certain parts of this State while the fourth language Dardistani which figured as a separate part of this group at the last Census does not find a place in the revised scheme probably because all these languages combined form the Dardistani language.

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F162 "Shina is the language of the Gilgit Valley and of the Indus Valley from Baltistan to the river Tangir. It also extends to the south-east of the last named river and occupies a large block of mountain country between Baltistan and the Valley of Kashmir". It is thus spoken in the original Dard country and is far the purest language of the group. The most important dialects are Gilgiti, Brukpa—'High landers speech', Astori, Chilasi, Ghurezi, Dras dialect, Brokpa of Dah-Hanu and North-Western dialect. Leitner and Biddulph pioneered the research of this language which has since received fullest examination at the hands of Colonel Lorimer and Dr. Graham Bailey. The number of Shina speakers (proper language) has at the present Census increased to 63,918 against 28,478 of the last Census. The various dialects have under them the following number of speakers:—

Brukpa	...	1,554
Gilgiti	...	23
Astori	...	4
Chilasi	...	106
Nagri	...	136
Shirwar	...	1,712

197 *Kashmiri.*—Springing from Dardic origin this language has its home fixed in the Valley of Kashmir and the contiguous valleys beyond which it is neither spoken nor easily understood by outsiders. "The valley having received numerous immigrants from India proper and being one of the most celebrated homes of Sanskrit study its indigenous literature has grown up under the influence of Sanskrit models". The language has been caught up by the philologist in the course of its transition from the analytic to the synthetic stage. The language has passed through scientific study and now possesses a complete grammar, and a dictionary is also being compiled. Besides slight variations in the valley itself it has one distinct dialect—Kishtwari in the south-east while in the south there are some dialects (Poguli, Siraji of Doda, Kishtwari, Rambani and Reasi dialects) leading into Punjabi. A further division into Musalmani Kashmiri and Hindu Kashmiri is also recognised by the survey owing to the former having borrowed words from Persian while [212] the latter is free from any such admixture. It has two alphabets—one akin to Persian used by Muslims and the other being ancient Sharda in which most of the old manuscripts are written.

The speakers of Kashmiri number 1,413,166 against 1,256,986 of 1921 Census and they are distributed between the various dialects as below:—

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1.	Kashmiri (Proper)	...	1,370,673
2.	Kishtwari	...	12,577
3.	Poguli	...	9,751
4.	Rambani	...	1,919
5.	Siraji of Doda	...	17,574
6.	Banjwali	...	672

Kohistani.—Kohistani is spoken by 3,121 people in the State with the following dialects (*a*) Kaghani 2,766, (*b*) Kohistani 57 and (*c*) Bombaji 298.

Indo-Aryan Branch.—Now we descend to the Indo-Aryan Branch under the Sanskrit Sub-branch of which we have the groups and languages distributed in the following manner. There are three main Sub-branches (*a*) Outer Sub-branch, (*b*) the Mediate Sub-branch and (*c*) the Inner Sub-branch.

(*a*) *The Outer Sub-branch.*—It is comprised of 3 groups, (*i*) North-Western Group having two languages (1. Lahanda or Western Punjabi and 2. Sindhi); (*ii*) Southern Group having one language (3. Marathi) under it; and (*iii*) Eastern Group of four languages (4. Oriya, 5. Bihari, 6. Bengali, 7. Assamese).

(*b*) *The Mediate Sub-branch.*—It consists of only one group—Group No. IV having only one language classed under it (8. Eastern Hindi).

(*c*) *The Inner Sub-branch.*—Consists of two groups—V and VI. Group V known as the Central Group has six languages (9. Western Hindi, 10. Punjabi, 11. Gujrati, 12. Bhili, 13. Khandesi, 14. Rajasthani). *Group VI Pahari Group* has four languages (15. Central Pahari, 16. Eastern Pahari or Naipali, 17. Western Pahari, 18. Pahari unspecified).

It is hoped that even the ordinary reader will not find any difficulty in properly grasping the scientific classification of languages and the position that our languages occupy in the scheme of the Linguistic Survey. From the above account the reader will at once find that besides Lahanda or Western Punjabi of the Outer Sub-branch we are primarily concerned with the Inner Sub-branch Punjabi and Rajasthani (Nos. 10 and 14) of the Central Group and the Western Pahari (No. 17)of the Pahari Group.

'*Lahanda*' is a Punjabi word meaning the 'Sun setting' or the west and consequently is a synonym of Western Punjabi which is divided into a large number of dialects the Southern Group of which includes dialects spoken south of the salt range in the Rechna and Jech Doabs, *i. e.*, in the districts of Shahpur, Jhang, Gujranwala and Gujrat. From this the influence that this dialect has upon the parts of the State adjoining these tracts of the Punjab is self-evident. The Chabhali is the principal dialect of Lahanda spoken in Mirpur where the speakers numbered 44,460 in 1931 against 86,050 of the last Census. The fall is no doubt, considerable and is due to most of the people having been recorded under Punjabi without observing the distinction of Lahanda. The dialects of Lahanda as recorded by the Census are Pothwari 51,062, Hazari 649 and Poonchi 12.

Punjabi.—In the Inner Sub-branch we meet with the main Punjabi which has Dogri as one of its dialects. The Punjabi is spoken by thirteen millions of people while in the State it is confined to Jammu and Mirpur, the total number of speakers recorded at this Census being 329,201 against 241,439 of 1921. This incidentally explains the fall under Lahanda. Punjabi has a small literature of ballads and epic lores such as Hir Ranjha. Under Punjabi the following dialects have also been returned besides Dogri:—

Kangri	...	255
Powadhi	...	430
Gurmukhi	...	180

197 x/162 [814] *Dogri.*—It is a dialect of the Punjabi spoken in the Jammu Province and adjoining parts of the Punjab. Closely resembling the standard dialect it differs mainly in the forms used in the diclension of nouns and in vocabulary which is influenced by Lahanda and Kashmiri. It has a written character of its own known as the Dogri but also called 'Takkari' derived from Takkas a tribe whose capital was at Sialkot. The language has also been scientifically studied by Pandit Gauri Shankar, M. A., a native of the State who did considerable research work over the subject and has compiled a grammar of Dogri. The scholar has been deputed to England by the Punjab Government for higher research work and by the next Census we hope to possess greater information about this language. Its speakers number 549,917 and there is also a record of 67 persons under a dialect Kandli.

Gojari.—The Gojari a dialect of the Rajasthani is the language of ubiquitous Gujjars who normally a pastoral people have settled in certain parts of the State adjoining rich pastures. The number of speakers is 317,762 against 289,482 of 1921. Under it have been returned the dialects Labani 2,357 and Marwari 226.

Western Pahari.—Pahari as the name implies means the language of people dwelling in the mountains and is used to denote all the three groups from Nepal in the east to Bhadarwah in the west. The Western Pahari is a congregation of a large number of dialects spoken in the hill country around Simla. These dialects have no standard form and beyond a few folk epics, no literature. The districts of Muzaffarabad, Reasi and Udhampur and the Jagir of Poonch fall predominantly under its influence. The number of Pahari speakers is 633,036 against 536,069 of the 1921 Census. The speakers are distributed amongst the different dialects as follows:—

Pahari	...	595,754
Bhadarwahi	...	20,357
Gaddi	...	9,798
Pahari	...	5,425
Sarori	...	1,702
Total	...	633,036

000 **289. Languages of Asia and Europe.**—Persian and Tibetan are the Asiatic languages the first hailing from Persia to which the Shias of Baltistan look as the fountain head of their religion while the latter Tibetan especially Lhassi having its home in Lhassa the capital of Tibet where the Dalai Lama has his headquarters. Both these languages influence the education and literature of the Baltis and Budhists. Of the European languages English has been recorded as the mother-tongue of 300 persons enumerated in Kashmir South and Jammu district. These Englishmen must be particularly x confined to the cities of Srinagar and Jammu. The speakers of other European languages numbered only 34 who were scattered about the country.

197 **290. Unclassified Languages.**—At the present Census under the heading, unclassified have been recorded Burushaski Chohdi 66, Hespian 3, Hanzrek 305, Kanjoli 9, Karmith 1, Khadra 71, Khildehi 238, Khilwali 122, Khokri 34, Mishkeen 1, Muyani 3, Normal 1, Rooski 1, Bazigari 96 and Pernia 70. It is hoped that by the time of the next Census the important ones will be relegated to their proper orders and the other entries having only a few persons recorded under them due to mis-spelling will be rejected.

291. General Distribution of Languages and the Linguistic Map: Vernacular Languages.—The accompanying map presents a bird's eye view of the linguistic distribution of the State territories and the percentages by districts of the principal languages shown on the one side of the map make the subject self-explanatory. It is apparent the existence of natural barriers such as the high

x[Errata: read "are mostly" for "must be particularly"; cf. errata sheet, p. 356 category 116 -- Analyst]

197 and vast mountain ranges severing one part of the country from another the languages have remained localised within their territorial boundaries and the overlapping which in a flat country pierced[1] with a net work of railways or waterways and roads is so natural and common is to a large measure non-existent in this State as a result of which the proverbial isolation of one part from another has not yet been broken up. The districts of Ladakh and Gilgit are solely under the Bhotia and Shina influence and none of the languages of the Kashmir Province has influenced these tracts nor is Shina or Bhotia understood anywhere outside the Indus Valley. The Kashmiri is localised in the Kashmir North and South which have about 90 per cent. speakers of this tongue. Next to these districts the Udhampur has also 41·8 per cent. of Kashmiri speakers since this district has drawn considerably on the surplus population of Kashmir, Riasi and Muzaffarabad have also about 9 per cent. Kashmiri speakers. Coming to the Jammu Province we find the chief home of Dogri in the Kathua (82·3) and Jammu (62·4) districts although Udhampur and Riasi also contribute respectable proportions of 33·6 per cent. and 24·0 per cent. while Mirpur has also a sprinkling of 8·1 per cent. Punjabi forms the principal tongue of the Mirpur district (59·1 per cent.) next to which its influence is seen on the Jammu district (23·2) whose tehsils border on the Punjab. The remaining 18 per cent. of Punjabi speakers are sprinkled over the entire State either in the form of traders or State employees. Pahari has its roots planted in Poonch and Muzaffarabad, Udhampur and Riasi districts while the upper portions of Kathua also come under its sway. Gojari is found in districts possessing rich and extensive pasturage such as Riasi, Muzaffarabad, Poonch, and parts of Udhampur, Jammu and Kathua are also touched by its speakers.

191 **292. Bi-lingualism.**—One of the special features of the present Census was to obtain a record of bi-lingualism by providing an additional column in the Census schedule in which the subsidiary languages used by the enumerated person in addition to his mother-tongue were to be entered. From the data thus collected has been compiled the Part II of the Language Table No. XV in which the extent of bi-linguism has been statistically represented in Part A while bi and poly-linguals have been relegated to a separate Part B. The returns consisted of a large mass of combinations which presented a good deal of difficulty to the Tabulation offices whence poured a volley of interrogatories requesting definite instructions as to the system on which the table was to be prepared and the number of combinations that were to be represented therein. This was only natural as the State population although small in number is composed of a heterogenous mass of people speaking a large number of languages quite distinct from one another and consequently the representation of all the combinations would have resulted in chaos and confusion. To obviate this difficulty only five important mother-tongues, Kashmiri, Dogri, Punjabi, Gojari

Language.	Proportion per 10,000 of the total population who speak.	
	Proportion per 10,000.	Total persons.
A.—Dogri as mother-tongue with following as subsidiary ..	*1,501*	*549,917*
(*i*) Punjabi ..	132	7,255
(*ii*) Kashmiri ..	17	943
B.—Kashmiri as mother-tongue with following as subsidiary	*3,759*	*1,370,762*
(*i*) Dogri ..	26	3,573
(*ii*) Punjabi ..	29	3,902
C.—Gojari as mother-tongue with following as subsidiary ..	*871*	*317,762*
(*i*) Dogri ..	551	17,510
(*ii*) Kashmiri ..	281	8,932
D.—Pahari as mother-tongue with following as subsidiary ..	*1,634*	*595,783*
(*i*) Dogri ..	71	4,218
(*ii*) Kashmiri ..	100	5,941
E.—Punjabi as mother-tongue with following as subsidiary ..	*663*	*239,422*
(*i*) Dogri ..	100	2,394
(*ii*) Kashmiri ..	210	5,028

[1] [Errata: delete "pierced"; cf. errata sheet, p. 330, category 11b -- Analyst]

191 and Pahari which had a good following in the State were chosen for purposes of bi-lingualism. Shina or Bhotia being confined to the Frontier Districts within their respective boundaries do not exercise any influence over the languages of either Jammu or the Kashmir Province and even within their respective spheres; they are spoken by the indigenous population who do not come in contact with other people to any appreciable degree. Consequently it was not considered necessary to include these languages also in the list of languages for which bi-lingual statistics were to be compiled. The different lingual combinations resulting from the arrangement of these five languages along with the number of speakers under each are shown in the Subsidiary Table II from which the marginal statement is extracted.

This table shows that out of every 10,000 persons having their mother-tongue as Dogri there are 132 (or 1·3 per cent.) who also use Punjabi while the incidence of bi-lingualism with Kashmiri is negligible being ·1per cent. Of all the people Kashmiris are the least bi-lingual since the chief languages Dogri and Punjabi with whom these people have come in contact generally either in official or commercial capacities show a record of 26 and 29 per 10,000 Kashmiris who use them in addition to their mother-tongues. No doubt there are intelligent people scattered over the valley who can understand Punjabi but their number is not much and is chiefly confined to the city and the principal towns while the rural masses hardly understand anything beyond their mother-tongue. Gojari has greater bi-lingual affinity for Dogri than Kashmiri while the mother-tongue Pahari on the other hand forms better combination with Kashmiri. It is somewhat strange that a greater proportion of indigenous Punjabi speaking population should use Kashmiri (2·1 per cent.) as a subsidiary language and Dogri (1 per cent.) which is one of the dialects of Punjabi. This is due to a large number of Punjabis who have settled as traders in the city and other principal towns where they freely use Kashmiri in their dealings with the local zamindars and villagers. The prevalence of bi-lingualism in the different Natural Divisions is given in the Subsidiary Table II which may be referred to for details.

293. Tri-lingualism.—As regards tri-lingualism the Section B of the Imperial Table XV (Part II) contains the necessary details of persons who use two or more languages in addition to their mother tongues and the marginal statement exhibits the results in a nutshell.

The proportionate figures have not been worked out for the Provinces or Natural Divisions and can be seen in the main table.

Mother-tongue.		No.	Details.
Dogri	—	287	180 Males and 107 females speak three languages, Dogri, Punjabi and Kashmiri.
Kashmiri	—	97	48 Males and 49 females speak 3 languages Kashmiri, Dogri and Punjabi.
Gojari	—	2,219	2,206 Males and 13 females speak 3 languages; 1 male and 1 female speak Dogri and Punjabi; 10 males and 4 females Dogri and Kashmiri and 2,197 males and 6 females speak Punjabi and Kashmiri, besides Gojari.
Pahari	—	——	226 Males and 473 females speak 3 languages; 88 persons speak Dogri and Punjabi; 40 Dogri and Kashmiri; 666 Punjabi and Kashmiri besides Pahari.
Punjabi	—	79	Only 75 males and 4 females speak 3 languages, Punjabi, Dogri and Kashmiri.

SUBSIDIARY TABLE I.

DISTRIBUTION OF TOTAL POPULATION BY LANGUAGES.

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Family, Sub-family, Branch, Sub-branch.	Group and Sub-group.	Language.	Total number of speakers.		Number per mille of population of the State.	Where chiefly spoken.
			1931	1921		
1	2	3	4	5	6	7
Languages of the State.						
Tibeto-Chinese Family, Tibeto-Burman Sub-family, Tibeto-Himalayan Branch.	Tibetan Group.	Bhotia.	179,460	181,739	49	Ladakh District.
Indo-European Family, Aryan Sub-family, Dardic Branch.	Khowar Group.	Chitrali.	6,951	111	2	Frontier Districts (Political Agency).
	Kafir Group.	Dardistani.	6,221	5,691	2	Kashmir North and Kashmir South.
	Dard Group.	Kohistani.	3,121	6,940	1	Kashmir South.
	Do.	Kashmiri.	1,413,169	1,286,966	385	Kashmir Province, Udhampur, Reasi and Poonch.
	Do.	Shina.	63,918	28,478	16	Gilgit.
Indo-European Family, Aryan Sub-family, Outer Sub-branch (Sanskrit).	N. W. Group.	Lahnda (Chhibhali).	44,460	86,030	12	Mirpur.
Indo-European Family, Aryan Sub-family, Inner Sub-branch.	Central Group.	Punjabi (Dogri dialect).	549,917	524,650	151	Jammu, Kathua and Udhampur.
	Do.	Rajasthani (Gojari dialect).	317,762	289,482	87	Poonch, Muzaffarabad, Reasi, Jammu, Kashmir South and wherever Gujjars may be found.
	Pahari Group.	Western Pahari.	632,036	536,059	274	Poonch, Muzaffarabad, Reasi and Udhampur.
Languages of India.						
Indo-European Family, Aryan Sub-family, Indo-Aryan Branch, Outer Sub-branch.	North Western Group.	Lahnda (Pothwari dialect).	51,062	92,734	14	Mirpur.
Indo-European Family, Aryan Sub-family, Indo-Aryan Branch, Inner Sub-branch.	Central Group.	Punjabi.	329,201	241,439	90	Mirpur and Jammu.
		Rajasthani.	2,583	2,117	1	Jammu.
		Western Hindi.	6,237	2,071	2	Mirpur and Jammu.
Indo-European Family, Aryan Sub-family, Eranian Branch.	Eastern Group, Afghanistan-Baluchistan Sub-group.	Pashto.	3,524	2,159	1	Kashmir Province and Frontier Districts.
	Afghanistan-Baluchistan Sub-group.	Others.	3,130	2,063	1	Scattered.
Asiatic Languages.						
Indo-European Family.	Eranian Group.	Persian.	160	181	——	Scattered.
		Others.	[illegible]	88	——	Do.
European Languages.						
Indo-European Family.	Teutonic Group.	English.	300	239	1	Kashmir South and Jammu District.
		Others.	36	4	——	Scattered.
Unclassified Languages.						
		Bariguni.	96	57	——	Jammu.
		Others.	26,944	6	7	Scattered.

NOTE 1.—Bhotia includes Bhotia (dialect proper), Balti, Ladakhi, Tibetan, Brukshes, Kashgari and Khapli.

2. Kashmiri includes Banjwahi, Kashmiri (dialect proper), Kishtwari, Poguli, Rambani and Siraji.

3. Western Pahari includes Pahari, Bhadarwahi, Gaddi, Padri and Sarori.

4. Rajasthani includes Labhani and Marwari.

5. Western Hindi includes Hindi, Hindustani, Urdu and Gouli.

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SUBSIDIARY TABLE II.

Distribution by Language of the Population of each Natural Division.

Natural Division.	Number per 10,000 of the total population who speak														
	Language Dogri as mother-tongue.			*Language Kashmiri as mother-tongue.*			*Language Gojari as mother-tongue*			*Language Pahari as mother-tongue.*			*Language Punjabi as mother-tongue.*		
	As mother-tongue only.	With language Punjabi as subsidiary.	With language Kashmiri as subsidiary.	As mother-tongue only.	With language Dogri as subsidiary.	With language Punjabi as subsidiary.	As mother-tongue only.	With language Dogri as sub sidiary.	With language Kashmiri as subsidiary.	As mother-tongue only.	With language Dogri as subsidiary.	With language Kashmiri as subsidiary.	As mother-tongue only.	With language Dogri as subsidiary.	With language Kashmiri as subsidiary.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Jammu and Kashmir State ..	1,801	123	17	2,759	26	30	371	561	201	1,634	71	160	808	100	210
I. The Sub-montane and Semi-mountainous Tract ..	4,947	116	6	43	874	2,430	765	2,634	3	21	1,766	30	3,090	99	5
II. The Outer Hills ..	1,879	183	21	1,190	285	171	1,440	230	45	3,955	94	63	302	203	45
Jammu Province ..	3,063	139	11	679	258	228	1,105	898	24	2,234	100	63	1,716	112	16
III. The Jhelum Valley (Kashmir Province) ..	11	764	169	7,930	....	20	687	....	702	1,136	....	165	128	40	2,796
IV. The Indus Valley (Frontier Districts) ..	25	985	60	64	11	272	34	....	....	4	2,070	....	88	123	51

Notes 1.—The proportions of speakers of languages as mother-tongue have been calculated on the total population.

2. The proportions of speakers of subsidiary languages, on the other hand, are calculated on the strength of the mother-tongue to which the language is subsidiary.

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SUBSIDIARY TABLE III.

COMPARISON OF TRIBAL AND LANGUAGE TABLES.

Tribe and Language.	Strength of Tribe (Table XVII).		Number speaking Tribal language only.		Number speaking Tribal language and some other language.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
Kashmiri ..	766,029	680,081	742,016	628,747	4,921	2,324
Gujari ..	210,989	186,629	170,026	147,234	17,011	11,784
Shina ..	7,150	7,012	22,279	20,030	261	23

CHAPTER XI.

RELIGION.

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294. Reference to Statistics.—The Census statistics generally observe two broad distinctions of religion and sex which form the main basis of classification. Although in certain Imperial Tables the data is not represented by religion but there is hardly a table which does not bear the distinctive mark of sex by displaying the figures separately for males and females. The religious classification has not been observed in the opening Imperial Tables I to IV nor in ;the tables of birth-place, occupation or language but one might turn over the tables volume from beginning to end without being able to single out a table in which the figures have not been distributed by sex. The Imperial Table XVI embodies the main statistics of religious distribution of the population by districts and the State Table II shows the distribution for the various tehsils, while the State Table VIII shows the distribution of the Christians by race and sect. Besides the above Imperial Tables dealing with absolute figures the following Subsidiary Tables have also been appended at the close of this chapter which represent the varied aspects of the statistics.

Subsidiary Table I—General distributions of the Population by Religion.

" " II—Distribution by Districts of the main Religions.

" " III—Christians—Number and Variation.

" " IV—Religions of Urban and Rural Population.

" " V—Religious Sects.

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295. Instructions to the Enumerators.—Column 4 of the Census schedule which provided for the entry of the religion of the enumerated person was divided into two sub-columns (*a*) and (*b*). In sub-column 4(*a*) was to be entered the main religion of the person concerned while sub-column 4(*b*) was to show the sect. The enumerators were clearly instructed to accept the answer which each person gave about his religion and make an entry accordingly. The enumerator was not to ask an illiterate person "what is your religion" but his enquiry was to be in the precise form "Are you a Muslim, Hindu, Sikh, Jain, Budhist or Christian". In the case of aboriginal tribes who did not belong to any definite religion the name of the tribe was tobe entered in column 4. Entry of sect in the case of Christians was essential.

The population being divided under definite religious denominations and the strength of people belonging to borderland sects or tribes being too insignificant to affect the figures, the statistics of religions may be taken as fully reliable. There were only 134 Sansis who did not fall under any of the recognised religions and were shown under the head tribal in accordance with the advice of the Census Commissioner for India.

296. Religion as a Basis of Statistical Classification.—It has been shown above that apart from the intrinsic value of the figures for the different religions, religion is used as a basis of classification of most of the statistics presented in the Imperial Tables. The propriety and usefulness of the religious basis of classification have been questioned in the All-India Volume of the 1921 Census Report in the following words :—

"The value of this basis of classification has been impugned on the grounds that whatever homogeneity of race, tradition and custom may have been connoted by the term Hindu, Mohammedan, Christian, etc., in the past, have ceased to exist to a sufficient degree to influence the statistics. It is argued that so far as customs of sociological importance are concerned, e. g., early marriage, seclusion of women, treatment of children, etc., the divisions of real significance are now not vertical sections of society by difference of religion, but horizontal divisions into strata differentiated from one another by social and economic conditions." 659^x

The above criticism, no doubt, brings into broad relief the apparent inadequacies and defects of the religious basis of classification, and a case for abandonment of this basis was made out on the strength of statistical data. For instance, it was suggested that in spite of the similarity of race between the Muslim population of Bengal and of Bihar and Orissa the rate of growth registered by these communities was entirely different owing to difference of tradition and economic circumstances. Similarly the distinction between Hinduism and tribal religions affords no satisfactory basis for explaining variations since the absence of a hard and fast line dividing the two detracts considerably from the reliability of the statistics. In Burma, again, the distinction by religion has been superseded by racial classification. The validity and utility of the classification by religion having thus been assailed it is only natural to examine if we can find a better substitute for it by devising a classification on social or economic basis.

In this country it is very difficult to divide the population according to social and economic grades, and it would be really too much to expect that the gratuitous enumerator on whom devolves the ultimate responsibility of filling in Census schedules with his deficient education and knowledge would be able to satisfactorily conduct the economic and the social stratification of the populace in his charge when we find that his work on the simple schedule is attended with blunders in spite of clear and unambiguous instructions. Occupation does not provide a reliable guide as a classification based on the occupational scheme would be too complicated and intricate and would not lead to better results than the occupation returns themselves which represent one of the most unsatisfactory phases of the Census operations. A division by caste which is too complex, too local and too controversial a factor to form a social or economic division even of Hindu society would be equally unsatisfactory. Race offers no better substitute since like the caste the classification on this basis would require numerous categories and to show the Census statistics for such a large number of division would be too voluminous and unmanageable.

The fate of the country seems at present inextricably bound with religion since each of the religious communities have their separate personal laws which govern their daily life and conduct and the development of the country towards democracy is also proceeding on religious or communal rather than nationalistic lines. Since franchise and representation to the various public bodies, the provincial legislative councils and the central legislature is again based on communal considerations it is but natural that the people have become habituated to class themselves under religious labels instead of economic or social divisions. 829

In view of the above difficulties in the way of selection of a better substitute religion will have to be retained as a basis of classification as it still exercises an irresistible sway over the public mind and is one of the clearest and distinctive marks of differenciation[x] of mankind and its displacement for a long time is problematical.

297. **What is Religion.**—It is outside the scope of a Census report to indulge in an elaborate discussion of the definition of the word 'Religion' although it is at the same time essential to give a brief explanation of the meaning of the statement that there are so many Hindus, Muslims, Christians and Buddhists. Religion has various aspects, philosophical, ethical, ceremonial, spiritual or personal and communal and to a large majority religion represents to the individual that particular outlook and attitude towards the universe and his fellowmen which forms the tradition of his family and his clan. 'Census' as remarked by the Census Commissioner for India in 1921 "is not concerned with personal religion but is an attempt to record religion in its communal aspect, merely distinguishing those who lay claim to one or other of the recognised sectional labels without looking too closely into the validity of their claims." 659^x

[x] [Errata: read "differentiation"; cf. errata sheet, p. 380, category 11c -- Analyst]

779 [illegible]. **What is Hinduism.**—The Sanskrit word 'Dharma' which is the commonly accepted equivalent of the word 'Religion' has in reality a much wider significance since it encompasses the entire range of social conduct while religion confines itself mostly to ideas about God and life after death etc. On account of the inherent disability of the average person to correctly appraise the minute distinctions between the countless personal beliefs obtaining in the various communities the Census does not consider it advisable to take notice of the innumerable personal faiths and distinctions which would not readily submit to proper classification under a convenient number of comprehensible heads but is content with the communal aspect of the religion since its main concerns are the concrete people and not so much their abstract faiths. The Semitic religions like Christianity and Islam inspite of minor differences possess a definite creed to enable a ready distinction of its adherents from others, but 'Hinduism' is too wide a term as it includes within its fold a large variety of creeds and doctrines. There are Monotheists, Polytheists and Pantheists all clubbed together under this denomination. It does not exclusively denote a religion but it also denotes the country, race, religion as well as the social organisation. While on the one hand it shelters persons believing in one God without a second it also nurtures adherents believing in thirty-three crores of Devatas and paying homage to idols and natural powers, and all these classes are content or rather proud to call themselves Hindus as if there was nothing incompatible with their faiths and principles. People may be diametrically opposed in beliefs and ceremonies still they are Hindus. It is the elasticity of the Hindu religion which is responsible for keeping within its border the various sects on the one hand and the different aboriginal tribes and other low classes on the other all of whom find a place and recognition for their respective beliefs and customs within the pale of this all comprehensive religion. It is, however, incorrect to surmise that there is no central belief which is shared by all the Hindus, since in all the apparent diversity there is a unifying principle which holds all these elements together. As a religion Hinduism is one which postulates the existence of one God (without a second) Who manifests himself to the world at various times in His various incarnations. Hinduism is Monotheist in spirit though in its outward aspect the popular Hinduism has adopted various forms and images to capture and satisfy the imagination of its numberless followers at various stages of religious development, but these images are the visible symbols of the Divine spirit whose attributes they are intended to signify. Even Sir Alfred Lyall who defined Hinduism very comprehensively as "a tangled jungle of disorderly superstitions and collection of rites, worships, beliefs, traditions and Mythologies, that are sanctioned by the sacred books and ordinances of the Brahmins and are propagated by Brahmanistic teachings", had later to admit that "The dominant idea of intellectual Hinduism, the belief of which overhangs all this jungle of superstitions, is the unity of spirit under a plurality of form".

As Hinduism is not a proselytising creed, a Hindu like a poet is born and not made. That is one of the reasons why Hinduism has given away many of its adherents to other religions during the past but has failed to add to its strength either through reclamations of the deserters or through conversions from other religions. Till very recently the public opinion did not pin much faith in the 'Shuddhi' or reclamation since the orthodox opinion strongly discountenanced the re-assimilation of the converts from Hinduism with the result that even cases of forcible conversions were not open to revision. The contact with Western civilisation and the liberalising forces let loose by the Arya Samaj have now effected a considerable change of outlook, and now not only are reconversions of Hindu converts viewed with favour but the advanced opinion finds nothing odious in bringing within its sphere conversions from other religions. During the past decade there have been occasional instances of conversions of certain European ladies into Hinduism by the Arya Samaj through the Shuddhi ceremony when a Hindu name is given to the convert. Miss Nancy Miller, an American girl who was taken in marriage by the ex-ruler of Indore was renamed Sharmishtha Devi after her 'Shuddhi' and at the Shuddhi ceremony of one of the European women at Srinagar the new name of Nila Nagini was adopted by her.

In spite of the great diversities of beliefs and worships the fundamental elements of Hinduism are not as obscure or unknown as is often supposed by the outsiders since with some exceptions, Hindus generally have reverence for the Vedas, the cow, caste distribution (Varn-ashram) and the Brahmans, although the intensity of their belief in this as in many other old doctrines is everyday diminishing. Besides the above, there are some other central ideas of the Hindu Philosophy which are generally accepted by the followers of this religion and which consequently afford good clues to their distinction from others. These are the beliefs in the 'Unity of God', Maya, Pantheism, Karma and consequent Pessimism. 779

The unity of God connotes that God is one though He also displays himself in different incarnations to protect the righteous and punish the evil-doers. Maya or the illusion which makes the unreal things appear as real and actually existing and prevents the realization of the one-ness of the self with God represents another essential element of Hinduism. As soon as self-realization establishes that one-ness with God which is the ideal of Pantheism all pain and suffering is at an end. "Karma or predestination of fate means that man cannot alter his destiny from which springs the principle of Pessimism ordaining the uselessness of human effort which has been responsible for many important turns in the history of this country". Although there may appear some difficulty in defining 'Hinduism' yet the identification of persons known as Hindus is not a complicated task.

233. General Distribution of Population by Religion.—The religious distribution of the population of the State is given in the Imperial Table XVI from which the marginal statement has been extracted to exhibit the main results at a glance for the convenience of the general reader. The total population of the State is made up of 2,817,636 Muslims, 736,222 Hindus, 50,662 Sikhs, 38,724 Budhists, 2,263 Christians, 597 Jains, 134 Tribals and 5 Zoroastrians. The table also shows that for every 10,000 of population there are 7,727 Muslims, 2,019 Hindus, 138 Sikhs, 106 Budhists, 6 Christians and 1 Jain. It is quite evident that Muslims constitute the predominant community in the State forming 77 per cent. of the total population and Hindus make up the next important community with a percentage of over 20. The remaining 3 per cent. is made up by Sikhs (1¼ per cent.), Budhist (1 per cent.), Zoroastrian, Christians and Tribals contributing conjointly about ⅓ per cent. to the total population of the State. From the Subsidiary Table I which demonstrates the general distribution of population by religion as well as the variations recorded during the decade by the different religious communities it will appear that of all the important religions the highest gain has been secured by the Sikhs who have increased their population during the outgoing decade by 28.2 per cent. The Muslims' share in the decennial increase is by no means unimportant since they have added to their numbers by 10.5 per cent. The increase per cent. of the Hindus is only 6.39 which is far from satisfactory as will be shown presently. Last of all comes the Budhist with a decennial increase of only 2.7 per cent. For the purpose of this comparison we have taken only the four main communities which form 99½ per cent. of the population and have left out of account the increases shown by the minor communities such as Jains, Zoroastrians and the Tribal religions since their number being very small any fluctuation in their 162ˣ

Religion.	Number in		Proportion per 10,000 in	
	1921	1931	1921	1931
1	2	3	4	5
1. Hindus ...	692,025	736,222	2,084	2,019
2. Muslims ...	2,548,514	2,817,636	7,675	7,727
3. Sikhs ...	39,507	50,662	119	138
4. Jains ...	433	597	1	2
5. Budhists ...	37,695	38,724	113	106
6. Zoroastrians ...	7	5	—	—
7. Christians ...	1,634	2,263	5	6
8. Tribals ...	1	134	—	—

½ [Errata: cf. category 116, p. 320 for corrections -- Analyst]

x162

strength by migration or other temporary causes would seriously swell the percentage variations leading to incorrect conclusions. For instance the decrease of Zoroastrian population from 7 persons to 5 persons at the current Census means a decrease of 28 per cent. while in reality the result may be only temporary due to the absence for a short time of a couple of Parsi traders from Srinagar during the winter months when Census was taken. The figures of these castes will, no doubt, be discussed in detail under their proper heads, but it would not be right on principle to compare the variation of these smaller communities with the main ones.

290. Distribution by Provinces.—Coming to the discussion of the figures by provinces we take up first the Jammu Province with a total population of 1,788,441 inclusive of the Jagirs of Poonch and Chenani. It contains 1,091,021 Muslims; 665,246 Hindus; 29,282 Sikhs; 507 Budhists, 1,733 Christians, 591 Jains and 41 Tribals, Zoroastrians being conspicuous by their complete absence in this province. The provincial proportion for every 10,000 of the population works to 6,100 for Muslims, 3,720 for Hindus, 163 Sikhs, 2 Budhists, 9 Christians and 3 Jains. In case we confine ourselves to the State proper *i. e.*, excluding the Jagirs of Poonch and Chenani which are separate administrations under their respective Rajahs who are feudatories of the State, the total population of the five State districts of Jammu, Kathua, Udhampur, Reasi and Mirpur works to 1,390,132 out of which Muslims number 739,018 and Hindus 630,367, Sikhs 17,934, Christians 1,677, Budhists 507, Jains 588 and Tribal 41. In Jammu proper the proportion per 10,000 of population therefore, comes to 5,305 Muslims 4,534 Hindus, 129 Sikhs, 12 Christians, 4 Jains and 3 Budhists.

Against the decennial increase of 9·03 per cent. in the population of the Jammu Province inclusive of Jagirs, the Sikhs show a decennial increase of 33·3 per cent. while the Muslims and the Hindus are responsible for 10·2 per cent. and 6·8 per cent. respectively.

At this Census the Kashmir Province has recorded a total population of 1,569,218 souls which is composed of 1,478,287 Muslims, 69,296 Hindus, 21,190 Sikhs, 339 Christians, 93 Tribals, 5 Budhists, 3 Jains and 5 Zoroastrians. Out of every 10,000 of the population 9,420 are Muslims, 442 Hindus, 135 Sikhs and 2 Christians, the proportion of Budhists, Jains and Tribals is too insignificant as they do not reach the proportion of even one to ten thousand. During the outgoing decade the population of the Kashmir Province has increased by 11·5 per cent. while the increases recorded by the various religions in this province come to 11·6 per cent. for Muslims, 19·4 per cent. for Sikhs, 7·2 per cent. for Hindus and – ·6 for Christians.

The Indus Valley Division administratively known as the Frontier Districts as observed in the opening chapter of this report contains ⅔ of the total area of the State but has only 288,584 persons or about 8 per cent. (less than one twelfth) of the State population. The population consists of 248,388 Muslims, 38,212 Budhists, 1,680 Hindus, 190 Sikhs, 171 Christians and 3 Jains. The proportion of different religious communities in every 10,000 of the population amounts to 8,607 Muslims, 1,324 Budhists, 58 Hindus, 6 Sikhs and 5 Christians. The variation per cent. in the population of this tract amounts to 5·82 per cent. during the current Census while the rate registered by various religions are Muslims 5·9 per cent., and Budhists 2·6 per cent. The increases per cent. among Christians, Hindus being 90·6 and 33·3 need not be taken into account as their total population in this tract comprises 171 and 1,680 persons only.

291. Distribution by Districts.—Among the districts of the State the Hindus muster strongest in the Chenani Jagir and the Basohli tehsil of the Kathua district wherein they constitute about 86 per cent. and 84 per cent. of the population respectively. Next to Basohli tehsil their influence is strongest in the other two tehsils of the Kathua district, the entire Udhampur district as also in the Jammu district wherein they form 58 per cent. of the population. The Semi-mountainous and Sub-montane Division is also pervaded by fair Hindu influence, their proportion reaching to 46 per cent. The Kashmir Province

[Errata: read "religions" for "castes"; cf. errata sheet, p. 330, category no.— Analyst] x162 has 442 Hindus in every 10,000 of the total population the proportion being higher (701) in Srinagar district against 191 of Baramulla and 189 of Muzaffarabad. The Hindu element in the Indus Valley is again nominal (58 per 10,000) consisting as it does of immigrant traders, State employees and Military garrisons, the number of permanent residents being of course small.

The Kashmir Province forms the chief stronghold of the Muslim population which is 94·2 per cent. of the total, the proportion being higher in the Baramulla and slightly lower in the Srinagar district. The Indus Valley or the Frontier Districts also contains 86 per cent. Muslims the Frontier Illaqas having the strongest proportion which considerably falls down in the Ladakh district owing to the concentration of the Budhistic population of the State in Zanskar Illaqa and the Ladakh tehsil of this district. In the Jammu Province the Muslims are highly preponderant in the Kotli tehsil of the Mirpur district as also in the Poonch Jagir, their proportions per 10,000 of the population being 9,123 and 9,047 respectively. The Mirpur and Bhimber tehsils jointly make up a proportion of 7,598 while the Rajouri tehsil raises the proportion of the Reasi district to 6,603 in 10,000.

In the districts the Sikhs have their largest proportion per 10,000 in Muzaffarabad (400), the Mirpur and Bhimber tehsils jointly coming out second best with 341 and the Poonch Jagir also showing a respectable figure of 292. The Budhists are confined to the Ladakh tehsil and Zanskar Illaqa while out of a total population 2,263 Christians 1,608 are contained in the Sub-montane and the Semi-mountainous Division wherein the Jammu city and the Ranbirsinghpura tehsil accommodate the bulk of their proportion. The city of Srinagar and Ladakh also contain the next largest proportions while in the remaining districts they are sprinkled here and there. Of the total population of 597 Jains, 578 were enumerated in the Jammu district almost the entire strength being concentrated in the Jammu city leaving only 19 souls for the rest of the State. The followers of Tribal religion (134 Sansis) were registered both in Jammu and Kashmir Provinces and all the 5 Zoroastrians come from the Kashmir Province.

000 **202. Social Map.**—In conformity with the instructions of the Census Commissioner for India the enclosed social map has been prepared which demonstrates pictorially the proportions of the principal religious communities inhabiting the State. The proportions herein are shown by rectangles the scale of which is taken as ⅛" × 1" representing three lacs of persons. Four principal religious communities, namely the Hindu, Muslim, Budhist and Sikh have been selected for representation on this map and each of them is distinguished by a separate colour (Muslims green, Hindu blue, Sikhs chocolate[a], Budhist light pink); a fifth colour light blue has been added to show the strength of the depressed classes. The main conclusions regarding general distribution of population are corroborated by these rectangles. The rectangle of Kashmir North has the entire field dyed green showing the highest Muslim preponderance while the Hindus and Sikhs occupy very narrow strips at either end representing 1·9 per cent. and 1·1 per cent. respectively. The greater prominence of the green in the rectangles of the Frontier Illaqas, Kashmir South, Poonch, Muzaffarabad, Gilgit, Ladakh and Mirpur manifestly proves the large predominance of Muslims in the population. The blue and light blue which stand for the Hindus including depressed classes occupy a distinct place in Kathua, Udhampur and Jammu districts where this community possesses considerable numerical strength while the Reasi district also claims a respectable share in this respect. In Mirpur and Poonch, Muzaffarabad and Kashmir North the chocolate colour marks the presence of the Sikh element which is also seen sprinkled over the Jammu district. The light pink of Budhist is featured in the Ladakh rectangle where this community is mainly congregated. Christians, Zoroastrians, Jains and Tribals do not find a place in the map since all communities numbering less than 1 per cent. of the population of the locality were not to be shown in the rectangles; nor was it practicable to represent them as the representation of communities with one per cent. strength would have necessitated the enlargement of the social map to unmanageable proportions.

[a] [Errata: read: "chocolate"; cf. errata sheet, p. 330, category 116 -- Analyst]

*162 **262. Distribution and Variation amongst Hindus.**—Having made the meaning of the term Hinduism quite intelligible in the preceding pages it seems unnecessary to enter into any further details and we proceed with the analysis of the figures with the introductory explanation that in the term Hindu are included all the people belonging to the old school of orthodox Hinduism, known as Sanatanists or Brahmanic Hindus. The followers of Arya Samaj, Brahmosamaj and various other Guru worshipping cults and the depressed classes all come under this denomination. For the purposes of the present Census the figures of Hindus are shown under three broad heads Brahmanic, Aryas and Brahmo in Imperial Table XVI while the State Table II which combines literacy with religion observes a different classification into the heads Brahmans, depressed classes, and other Hindus. The total Hindu population of the State as recorded at the present Census is 736,222 persons against 692,641 of 1921, 690,390 of 1911, 689,073 of 1901 and 691,800 of 1891. During the last 40 years therefore (1891-1931) the total increase registered by Hindus in the State is (736,222—691,800)=44,422 persons only which gives a percentage increase of 6·3 during the forty years period, while during the same period the increases recorded by other religions have been 344·4 per cent. for Sikhs, 57·1 per cent. for Muslims, 30·7 per cent. for Budhists and 938 per cent. for Christians. The rate of growth in this community of the State has therefore been hopelessly disappointing. In case we leave out of account the present decade which has been exceptionally healthy and a prosperous one, the total increase recorded by Hindus during the thirty years period 1891-1921 works to 692,641—691,800=841 persons only which yields a percentage increase of ·1 only and proves that the community did not make any addition to its strength over a period of thirty years. The distribution per 10,000 of the population worked out in the Subsidiary Table II shows that the percentage of this community in the State population has suffered an abnormal decrease having fallen from 27·2 per cent. in 1891 to 20·1 per cent. in 1931. The marginal table containing the comparative figures for the different Natural Divisions shows that although the Hindus seem to have lost in the general proportion per 10,000 of the population for which greater percentage increases of other communities are chiefly responsible, they have in absolute figures shown an improvement of 6·29 per cent. during this decade against—1·12 of the preceding one. Ignoring the abnormal increase of 35·3 per cent. of the Indus Valley where the total Hindu population grew from 1,241 to 1,680 persons the Sub-montane and Semi-mountainous Tract presents the highest variation of 7·7 per cent., the Jhelum Valley running parallel with 7·2 per cent. while the Outer Hills showing 6·1 per cent. A glance at the figures of the decennium 1911-1921 bears further corroboration since that time also the Outer Hills Division recorded
163 the worst results with a variation of —·63 per cent. Amongst the general causes of the decline of the natural growth of the Hindus in the State and especially in the Jammu Province in the past may be mentioned the presence of female infanticide in certain high castes. The general dislike and neglect of female children for fear of inability to find suitable dowry for the daughter greatly reduces the female ratio of the population and consequently retards the progress of numbers. The custom of early marriage totally saps the life-blood of the young pair who in their early age fall prey to disease and premature conception many a time results in the death of the child-wife as also the children. The ban on widow re-marriage inflicts untold injuries on the population growth of Hindus by preventing a large number of births. The Purdah system prejudicially reacts upon the health of the ladies and the Post-

Locality.	Proportion per 10,000 of the population.		Variation per cent.		Net variation since 1891 to 1931.
	1931	1921	1921-31	1911-21	
Jammu & Kashmir State ...	2,010	[illegible]	+6·29	−1·12	+6·3
1. Sub-montane Tract ...	[illegible]	4,761	+7·70	+ ·77	....
2. Outer Hills ...	[illegible]	[illegible]	+6·09	− ·63	....
Jammu Province ...	[illegible]	[illegible]	+6·19	[illegible]	[illegible]
3. Jhelum Valley ...	[illegible]	[illegible]	+7·20	[illegible]	[illegible]
4. Indus ...	[illegible]	44	+35·3	[illegible]	[illegible]

death ceremonies, too much weeping, bathing, fasting, etc., of the Hindus put a great deal of physical strain upon the bereaved family and it is not seldom that one death is the cause of a few more through neglect of essential conditions for preservation of health. The poor dietary and residence in congested towns are further responsible for debilitating their health which on account of low vitality falls an easy victim to epidemics. During the Influenza epidemic in the winter of 1918 it was noticed that people of weak health accompanying a funeral themselves contracted the disease as soon as they took their customary bath in the river and the mourner followed the mourned in a couple of days. The non-proselytising creed of Hinduism does not permit any inflow from other religions while it has supplied converts to Islam and Christianity in large numbers which it has not been able to reclaim in spite of the activities of the Arya Samaj which, no doubt, has put a stop to the constant stream of converts who swelled the ranks of other religions. 163

Besides the above general causes a special malady is preying upon the vitals of the Hindu population of the State. Our reference is to the prevalence of venereal diseases in the hilly tehsils of the Jammu Province with Hindu preponderance which have proved a serious impediment to the growth of Hindus. The last column of Subsidiary Table I of the Census Report of 1921 Part I shows that during the thirty years period 1891-1921 the Hindus of Jammu Province instead of increasing lost by 4·4 per cent, although in the province of Kashmir an increase of +0·9 per cent. was recorded during the same period. The marginal table which has been specially prepared to exhibit this aspect of the statistics contains the Hindu population of the hilly tehsils of the Jammu Province for the Censuses of 1911, 1921 and 1931. Excluding Udhampur, Ramban, Kishtwar, and Chenani which in spite of showing a plus variation at both the decades have nevertheless been included in the statement (since the rate of their increase in 1911-1921 was only nominal the total increase in no case exceeding a few hundreds) we find that Reasi, Ramnagar, Bhaderwah, Basohli and Kathua all recorded a decrease in the decade 1911-1921, the Reasi and Basohli tehsils continue to show minus results until now while Kathua and Chenani have added only insignificant numbers to their Hindu strength. The increase in Bhaderwah amounts to about 3 per cent. while Udhampur and Chenani, Kishtwar and Ramban have shown fairly satisfactory improvement. The improvement in these places is partly ascribable to the general conditions of the decade and partly also to the work done by the Medical Department in combating the disease. The attention of the Government is again invited towards this problem which requires work on a much more elaborate scale by sanctioning of liberal sums for eradication of this disease and then sweeping these tracts from its clutches. With liberal grants and intensive Medical work under a number of experts having knowledge of up-to-date methods of treatment the Government should expect to see much better results by the next Census. The Hindu reformers can also do a great deal of useful work by educating the public opinion so that sufferers may readily avail of the treatment offered, and not continue suffering by concealing the disease. 164 ✓ 161

Name of Tehsil.	Population			Variation	
	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Reasi ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Udhampur ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Ramban ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Ramnagar ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Bhaderwah ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kishtwar ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Basohli ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Kathua ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Chenani ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

The Government would be well advised to have a special enquiry conducted at the next Census in selected tehsils regarding the prevalence of these diseases to enable them to assess the improvement from time to time. [illegible]

795

162

[illegible]

[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]

[illegible]

795

[illegible]

[Errata: cf. category [illegible], p 390 for corrections -- Analyst] [illegible] 795

[illegible] 794

[illegible] 657 178

[illegible] 779

[illegible] 162*

*[Errata: cf. category on p. 330 for correction— Analyst]

°/162 **Muslims.** The increase in the Sub-montane Division which comprises the State [illegible] situated alongside the Punjab plains is also good (11 per cent.) while the Indus Valley is responsible for 7·0 per cent. only.

°/162 795 **307. Muslim Sects.**—At this Census a return of sects was also taken and accordingly the marginal Muslim sects were returned in the State whose strength is also given against them. The Subsidiary Table V which gives the distribution of these sects by provinces shows that Sunnis muster strong in Jammu and the Kashmir Provinces while Shia [illegible] is predominant in the Frontier Districts which also form the chief centre for the Nur Bakhshi sect of Ladakh and Maulais of Gilgit. The denominations of Ahl-i-Hadis, Hanfis and Ahmadis are sprinkled over the Jammu and Kashmir Provinces while 105 Qadianis are all located in the Jammu Province. For the historical origin of these sects and their tenets and doctrines a reference is invited to the Census Report of the State for 1921.

Muslim Sects		Population
All sects	..	[illegible]
Sunni	..	[illegible]
Shia	..	[illegible]
[illegible]	..	[illegible]
Nur Bakhshi	..	[illegible]
Ahl-i-Hadis	..	[illegible]
Hanfi	..	[illegible]
Ahmadi	..	[illegible]
Qadiani	..	[illegible]
[illegible]	..	[illegible]

779 **Muslim Associations.**—A High school and a number of Middle and Primary schools are run by Anjuman-i-Nusrat-ul-Islam Srinagar while Anjuman-i-[illegible] and Anjuman-i-Islamia also have a Middle school each. Besides the above a Madrasah is supported by Anjuman Ahl-i-Hadis. The Anjuman-i-Islamia Jammu maintains a High school for boys and a Middle school for girls at Jammu both of which are in receipt of the Government grant-in-aid. One Boarding House and one Orphanage are also supported by its funds.

779 **308. Sikhism.**—The term Sikh is derived from the Sanskrit word meaning a disciple. The faith is founded upon the teaching of Guru Nanak but the separate place in the category of religions was granted to it by Guru Gobind Singh who organised the Sikhs into a nation by imposing upon them certain rules of conduct and a definite rite of initiation (*Pahul*). The Sikhs are monotheists and venerate the Granth Sahib which contains the utterances of Nanak and other Gurus. At the same time they believe in the Hindu doctrine of metempsychosis or transmigration of soul and Karma, and in the three modes of attaining union with the supreme being, and consequently many of their religious views are borrowed from Hinduism. Their two principal sects are the Keshdhari (those who wear long hair on the heads) and the Sahajdhari (those who do not) while Akalis are also coming into existence since the Gurdwara movement. The other sects recorded at this Census are Namdhari, Sewapanthi, [illegible], of which the details may be seen in Subsidiary Table V at the end of this chapter.

°/162 Introduced originally from the Punjab during the Sikh rule due to the intercourse that this State is known to have had with the Sikh court of Lahore, the community counted [illegible] souls all-told at the 1891 Census: it grew to [illegible] by 1911, to [illegible] in 1921; and has at this Census attained a population strength of [illegible]. Their proportion per 10,000 of the population has grown from [illegible] in 1891 to [illegible] in 1931 and amongst the four principal religions Sikhism has shown the greatest increase of [illegible] per cent. at this Census. Amongst the provinces the greatest increase [illegible] per cent. has been reported from the Sub-montane and the Semi-mountainous Division where they have increased from [illegible] to [illegible] not mainly due to natural increase but also due to conversions made from amongst the lower classes of Hindus. The chief cause of their abnormal increase lies in the definite line drawn between the Sikhs and the Hindus at this Census. While formerly it was possible for a Sikh to show himself both as Hindu as well as Sikh but this was strictly forbidden under definite instructions of the Census Commissioner for India under which Sikh and Hindu were to be regarded as mutually exclusive terms. The enumerator was to give an option to every Sikh of getting himself recorded either as a Hindu or as a Sikh only. This resulted in the withdrawal of a number of persons from the Hindu. An illustration of this fact is provided by the figures which at the 1921 Census recorded 18,108 Brahman Sikhs whose number at the 1931 Census has been reduced to 11,723. 162x

In the previous Census reports it has been held that Sikhism is not indigenous to the country but was imported into Kashmir during the reign of Maharaja Ranjit Singh the Lion of the Punjab. The following extract from the Census Report of 1921 shows the origin of the Jinsi Sikhs :— 779

"The *Jinsi* Sikhs are Punjabi Brahmans. During the year 1753 to 1762 A. D., in the reign of the Emperor Ahmad Shah Abdali, Raja Sukhjiwan, Subah (Governor) of Kashmir, brought the *Jinsi* Sikhs from Peshawar and the adjoining hills to assist him in asserting his independence against his master. As these mercenaries were paid in *Jins* (grain) and had in the time of Maharaja Ranjit Singh, embraced Sikhism, they began to be called *Jinsi* Sikhs in contrast of (military) [illegible]. The *Jinsi* Sikhs are mostly found in the following portions of Kashmir, viz., Pargana Trai, [illegible], Kruhen, [illegible] and [illegible]. They live by agriculture and personal service."

A representation has been received challenging the truth of the remarks in the previous Census reports regarding import of Sikhism during the Maharaja Ranjit Singh reign and a claim has been preferred before us asserting that Sikhs had settled into this country long before the advent of the Sikh Ruler on the strength of certain passages in religious books. Since at the time of writing no historical records or other documentary proofs were produced by the parties we leave the decision of the question to the next Census when the community should press their claim in time to enable proper investigation.

The Singh Sabha Srinagar has a big Gurdwara in Amira Kadal wherein lodging arrangements are provided for a hundred pilgrims or travellers. A Sikh boarding house known as Sri Guru Nanak Ashram has been constructed at considerable expense at Chattar (Muzaffarabad) where accommodation is provided for at least 25 boarders. A similar boarding house is established at Baramulla.

203. Buddhism.—Although one of the oldest religions established in the valley it is now confined only to the Ladakh tahsil which is adjacent to the Chinese Tibet—an important centre of Buddhism. Of the total population of 38,724, the Ladakh district has 38,214, while 510 persons are settled in tahsil *Kishtwar which adjoins the [illegible] Illaqa. The distribution within the Ladakh* district assigns 32,137 to the tahsil of Ladakh, 6,011 to Kargil and only 64 to Skardu. Being a non-proselytizing creed it has mainly to depend for its increase upon the natural population. Of all the religions the Buddhists have presented the lowest rate of increase (2·7 per cent. only) during the outgoing decade, and there is nothing abnormal in this result since the Buddhists of the State have always exhibited a proverbially low rate of progress due to their special custom of polyandry which considerably reduces fertility as also to a large number of persons of both sexes (Lamas and Chomos) leading a life of seclusion and life-long abstinence which results in a large waste of the productive and pro-creating energies of population. The precarious agriculture and non-availability of cultivable land act as a further check to growth of population for which no means of sustenance can be made available. The comparatively late age of marriage is again responsible for less births as has been shown in the chapter on sex and fertility. Although no conversions are made into Buddhism yet on the other hand Muslims have secured a large number of converts from this religion in the past. 779 162x

A record of the Buddhist sects was also collected at this Census and their details will be found in Subsidiary Table V. Suffice it to say that Dugpa (12,749), Gilukpa (7,337), Dingungpa (7,207) and Sazyagpa (3,687) seem to be the principal sects under which the Buddhist population is mostly returned.

204. Jains.—The Jains at this Census number only 397 of which 379 were enumerated in the Jammu district leaving 18 persons for the rest of the

[[Errata: read "party". cf. errata sheet, p. 380, category 114 -- Analyst]

779 State. The community is congregated in the city of Jammu where its members are mainly engaged in trade. During the decade the community has increased
#162 by (597—529)=68 persons only. Of the total of 597 the Swetamber sect claimed 353 while the Digambers numbered 128, the balance of 116 being returned with no sects.

#659 **311. Tribal.**—134 Sansis who were grouped under the head others have been relegated to the denomination tribal in accordance with the instructions of the Census Commissioner for India.

312. Christians.—The number of Christians at this Census is 2,263 of
779 whom 198 are Europeans and Allied races, 123 Anglo-Indians, and 1,942 Indian Christians. For every ten thousand population there are only 6 Christians in the
#162 State which gives a percentage of ·06. From 1,634 of the last Census the community has increased to 2,263 persons giving an absolute increase of 627 persons or 38·4 per cent. The greatest addition has been secured by the Jammu Province and especially the Jammu district where their total has increased from 1,040 to 1,362 i.e., by 322 persons. Leaving aside the Europeans and Anglo-Indians who are chiefly confined to the Srinagar city and its suburbs (257) the largest number of Indian Christians is reported from the Jammu city (602), Ranbirsinghpura tehsil (634) and tehsil Kathua (131) and the number is mostly comprised of the converts from the depressed classes. The distribution of the Christian population by race and sect is given in the State Table VIII containing full details from which the following statement has been extracted for ready reference:—

		Persons.
1. Anglican communion	—	376
2. India United Church	—	770
3. Lutheran	—	2
4. Minor and unspecified Protestants	—	569
5. Roman Catholics	—	124
6. Others	—	422

Different Missionaries have supplied an account of their activities which is briefly stated hereunder.

Church of Scotland Mission, Jammu.—This mission maintains an Anglo-
797 Vernacular Middle school wherein the number of students has increased from 105 in 1921 to 291 in 1930. Since 1923 the Scout Movement has added a new phase to the activities of the school. Scouts also pay visits to the depressed classes—the Doms and the Meghs where educative talk and propaganda work is carried on in connection with Hygiene. The school also maintains a dispensary. There are groups of Christians at Samba, Udhampur, Ramnagar and Reasi, and a strong feeling has been created against evil habits such as gambling etc.

2. A note on the activities of the Church Missionary Society Srinagar for the decade (1921-1930) by Reverend Canon C. E. Tyndale-Biscoe, M. A., Manager shows that the society maintains 6 boys schools, two of the Primary standard, two of the Middle standard, and two High schools one in Srinagar and one in Anantnag; and the Church of England Zenana Missionary Society also runs two girls schools at Srinagar and has recently opened one at Anantnag. The number of boys educated during the decade was [illegible] out of which 287 passed the Matric and [illegible] the Middle standard examination. Apart from the educational activities the students render considerable social service of which the following record

is a glowing testimony :—

797

1.	Money collected and subscribed by the staff and boys for supporting destitute Hindu widows, poor boys, etc.	Rs. 5,680
2.	Average number per year of destitute Hindu widows supported by the school poor fund ...	Nos. 12
3.	Hindu widows remarried in Kashmir through the efforts of the staff and old boys ...	5
4.	Number of sick persons taken out from the hospitals and the city in the school boats by the boys to help their recovery ...	7,336
5.	Number of fires at which the staff and the boys have assisted ...	205
6.	Number of those saved from drowning and other risks by the boys ...	176

The boys of the C. M. S. School, Anantnag constitute the Fire Brigade of that town and attend every fire with the Fire Engine which the Head Master persuaded the citizens of Anantnag to purchase.

Church Missionary Society of Anantnag.—In addition to the educational activities described above in Reverend Canon Biscoe's general note regarding Srinagar, the Anantnag Society maintains a Women's Hospital for the past thirty years. The out-patient department of the hospital treats about 25,000 patients annually while the in-patients number about 200 on the average. Christian teaching is given regularly and a good deal of uplift work is also carried on. The number of conversions made during the decade under report was 3 only.

Apart from the aforesaid educational and social activities the Kashmir Mission of the Church Missionary Society Srinagar have also been the pioneers of Hospital work and their Mission Hospital at Srinagar managed and presided over by Dr. E. F. Neve, M. D., F. R. C. S., has been rendering very useful service to the people of the country. Situated on the Rustam Gadi Hill, the hospital enjoys a commanding sight and has accommodation for 150 in-patients. During the decade under report the in-patients numbered 19,785 while the number of out-patients was 404,253. Rural medical relief is also provided by doctors going on tour and treating a large number of patients in remote villages. The hospital is supported by voluntary contribution and by the fees of the surgical staff and is in receipt of a grant-in-aid of Rs. 10,000 per annum from the Government of His Highness the Maharaja Bahadur who also supports three beds from his privy purse. The Church of England Zenana Missionary Society also maintains a Hospital at Rainawari at an annual cost of Rs. 9,700 which caters to the needs of women and children. The out-patients numbered 6,184 during the decade while the in-patients totalled 368.

Besides the above there is a Roman Catholic Mission at Baramulla which besides doing religious work maintains a High school and a Dispensary.

The Moravian Mission at Leh, with a branch at Khalsi maintains a Hospital and an Orphanage.

212. **Religions of Urban and Rural Population.**—The Subsidiary Table IV displays the proportion of different religious communities in the urban and rural population and it is apparent that in the Sub-montane and the Outer Hills Divisions which together make up the Jammu Province inclusive of Jagirs, the Hindus constitute about 58 per cent. of the urban population while 37 per cent. is made up by the Muslims and 3 per cent. by Sikhs the rest being divided between Jains, Christians and Tribals. In the Jhelum Valley, however, the Muslims 162

naturally lead with a proportion of 8,168 per 10,000 of the population, the Hindus contributing 1,755 and the Sikhs and Christians 66 and 11 to the above proportion.

It does not require any detailed reasons to establish the fact that the Hindus are predominently town-dwellers since in both these provinces of Jammu and Kashmir their proportion in the towns is in much excess of their population percentage. In Jammu Province including the Jagirs although their population is 37 per cent. but they have a representation of 58 per cent. in urban areas while in the Kashmir Province their urban representation is over 17 per cent. against a proportion of less than 5 per cent. in the population of the Kashmir Province. The Indus Valley which save for the Budhistic influence in the large areas covered by the Ladakh and Kargil tehsils is peopled by Muslims with a sprinkling of Hindus and Sikhs has in every 10,000 of the urban populalion 7,396 Muslims, 1,626 Budhists, 784 Hindus, 110 Sikhs and 84 Christians. That the small number of Hindus, Sikhs or Christians found in this Illaqa is congregated in the towns is abundantly shown by the figures of rural population where in every 10,000 there are only 31 Hindus, 3 Sikhs and 3 Christians.

As regards the rural constitution the Hindus are fairly well represented in the Jammu Province having therein a proportion of 36 per cent. against their population proportion of 37 per cent. in the entire province. In Kashmir, however, their rural representation falls short of their population proportion by about 50 per cent., which means that the population is mostly congregated in the Srinagar city and the few important towns, the distribution in villages being deficient. The Sikhs show their highest rural representation of 213 in 10,000 in the Sub-montane and Semi-mountainous Tract which consists of the Kathua district except Basohli, the Jammu district and tehsils Mirpur and Bhimber. In Kashmir their rural element is far in excess of urban. The Budhist representation in the villages is on par with their population percentage of 13 per cent.

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SUBSIDIARY TABLE I.

GENERAL DISTRIBUTION OF THE POPULATION BY RELIGION.

Religion and Locality.	Actual No. in 1931.	Proportion per 10,000 of population.					Variation per cent. increase (+) or decrease (—).				Percentage of net variation 1891-1931.
		1931	1921	1911	1901	1891	1921—1931	1911—1921	1901—1911	1891—1901	
1	2	3	4	5	6	7	8	9	10	11	12
Hindu.											
State ..	736,222	2,019	2,086	2,186	2,373	2,720	+6·28	— 1·12	— ·3	— ·4	— 7·2
1. Sub-montane and Semi-mountainous Tract ..	332,540	4,009	4,701	....	....	....	+ 7·7	+ ·77	....	....	....
2. Outer Hills ..	333,700	3,088	3,306	....	....	....	+ 6·6	— ·63	....	....	....
Jammu Province ..	666,240	3,720	3,319	3,981	4,130	4,288	+ 6·1	+ ·05	+ ·04	— ·2	+ 6·5
3. Jhelum Valley ..	69,296	440	485	463	524	430	+ 7·2	+ 3·5	+ 2·6	+ ·5	+ 14·9
4. Indus ..	1,080	66	44	63	95	17	+20·3	— 10·3	—26·9	+870·6	+661·3
Muslim.											
State ..	2,817,636	7,717	7,676	7,804	7,610	7,981	+10·6	+ 6·3	+11·3	+ 20·3	+ 37·1
1. Sub-montane and Semi-mountainous Tract (Jammu district, Jasmergarh, Kathua, Mirpur and Bhimber tahsils) ..	382,873	4,406	5,076	6,110	....	....	+ 11	— ·07	....	....	....
2. Outer Hills (Basohli, Kotli, Udhampur, Riasi, Poonch and Chenani) ..	720,548	6,776	6,061	6,626	....	....	+10·3	+ 6·8	....	....	....
Jammu Province ..	1,091,081	6,109	6,036	5,986	4,762	4,540	+10·9	+ 2·8	+ 8·7	+ 9·9	+ 20·8
3. Jhelum Valley ..	1,478,287	9,430	9,413	9,405	9,364	9,306	+11·6	+ 5·8	+12·4	+ 23·7	+ 67·8
4. Indus ..	248,288	8,607	8,884	8,574	8,096	7,383	+ 5·9	+ 3·8	+10·9	+ 71·7	+119·6
Sikh.											
State ..	50,662	139	119	100	89	43	+32·9	+ 20·6	+25·8	+220·6	+244·8
1. Sub-montane and Semi-mountainous Tract ..	18,800	316	136	93	....	....	+77·8	+ 47·6	....	....	....
2. Outer Hills ..	12,800	120	130	113	....	....	+ 7·9	+30·08	....	....	....
Jammu Province ..	29,372	168	152	204	86	41	+30·3	+ 30·6	+ 37	+ 31·8	+294·1
3. Jhelum Valley ..	21,190	136	126	114	109	68	+19·4	+ 30·1	+19·6	+130·9	+237·1
4. Indus ..	100	6	4	8	3	....	+37·2	+13·11	+50·4	+ 100	....

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SUBSIDIARY TABLE I—(*concluded*).

GENERAL DISTRIBUTION OF THE POPULATION BY RELIGION.

Religion and Locality.	Actual No. in 1931.	Proportion per 10,000 of population.					Variation per cent. increase (+) or decrease (—).				Percentage of net variation 1891-1931.
		1931	1921	1911	1901	1891	1921—1931	1911—1921	1901—1911	1891—1901	
1	2	3	4	5	6	7	8	9	10	11	12
Buddhist											
State ...	*38,724*	*106*	*113*	*116*	*121*	*116*	+ *8·7*	+ *3·2*	+ *4·2*	+ *18·4*	+ *30·7*
1. Sub-montane and Semi-mountainous Tract ...	9	....	....	....	....	....	+ 225	....	....	....	....
2. Outer Hills ...	498	4	4	6	....	....	+ 13·6	— ·3	....	....	....
Jammu Province ...	*507*	*3*	*3*	*3*	*32*	*30*	+ *14·7*	— *2·2*	— *90·6*	+ *10·2*	— *88·1*
3. Jhelum Valley ...	6	....	....	....	....	....	+ 200	— 33·3	+ 100	....	....
4. Indus ...	38,212	1,224	1,264	1,300	1,312	1,020	+ 2·6	+ 3·2	+ 10·3	+ 10·4	+ 30·9
Christian.											
State ...	*2,263*	6	5	3	*1*	*1*	+ *38·4*	+ *67·6*	+ *131*	+ *93·6*	+ *938*
1. Sub-montane and Semi-mountainous Tract ...	1,606	22	18	10	....	....	+ 34·9	+ 85·4	....	....	....
2. Outer Hills ...	148	1	....	....	....	....	+ 986·6	— 48·3	....	....	....
Jammu Province ...	*1,753*	*9*	*7*	*4*	*1*	....	+ *46·9*	+ *77·6*	+ *360·2*	+ *815·2*	+ *3,710·8*
3. Jhelum Valley ...	330	2	2	2	2	1	— ·6	+ 56·4	— 10·6	+ 60·2	+ 133·7
4. Indus ...	171	6	3	3	1	2	+ 98·8	+ 1·2	+ 167·6	+ 22·2	+ 533·3
Jain.											
State ...	*597*	*1*	*2*	*1*	*1*	*2*	+ *13·9*	+ *65·8*	— *21·9*	— *88·5*	+ *·6*
1. Sub-montane and Semi-mountainous Tract ...	588	9	8	5	....	....	+ 11·1	+ 84·1	....	....	....
2. Outer Hills ...	3	....	....	....	....	....	+ 200	— 66·6	....	....	....
Jammu Province ...	*591*	*3*	*3*	*2*	*3*	*4*	+ *11·9*	+ *42·04*	— *21·4*	— *26·1*	— *·2*
3. Jhelum Valley ...	3	....	....	....	....	....	+ 300	....	+ 100	— 100	....
4. Indus ...	3	....	....	....	....	....	....	....	+ 100	— 100	....

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SUBSIDIARY TABLE II.

DISTRIBUTION BY DISTRICTS OF THE MAIN RELIGIONS.

District and Natural Division.	Number per 10,000 of Population who are																			
	Hindu.					*Muslim.*					*Sikh.*					*Budhist.*				
	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891	1931	1921	1911	1901	1891
Jammu and Kashmir State ..	**2,019**	**2,016**	**2,190**	**2,373**	**2,730**	**7,727**	**7,678**	**7,696**	**7,416**	**7,051**	**138**	**119**	**100**	**89**	**46**	**106**	**113**	....	....	....
I. Sub-montane and Semi-mountainous Tract ..	*4,335*	*4,497*	*4,773*	—	..	*5,406*	*5,274*	*5,119*	——	....	*219*	*155*	*93*	..	..	....	....	....	....	....
Jammu District ..	5,794	5,728	6,002	—	..	3,979	3,901	3,877	..—	....	182	166	97	..	—	....	....	....	....	....
Kathua District (Jasmergarh and Kathua tahsils only) ..	6,901	6,113	7,032	..	—	3,032	2,963	2,938	..—	....	49	27	13	..	..	....	....	....	....	....
Mirpur District (Mirpur and Bhimber tahsils only) —	2,046	2,073	2,102	—	—	7,696	7,684	7,780	—..	—..	241	160	117	..	..	....	....	....	....	....
II. Outer Hills ..	*3,177*	*3,148*	*3,348*	..	—	*6,674*	*6,680*	*6,528*	....	....	*129*	*130*	*118*	..	..	*4*	*4*	*4*	....	....
Kathua District (Basohli tahsil only)	8,368	8,450	8,489	—	..	1,631	1,541	1,509	....	....	..	3	1	..	..	....	....	2	....	....
Mirpur District (Kotli tahsil only)	763	783	824	..	..	9,123	9,094	9,128	..	....	113	117	49	..	..	....	....	....	....	....
Udhampur District ..	5,681	6,068	6,061	..	..	4,277	3,906	3,918	....	....	11	15	6	..	..	17	20	20	....	....
Reasi District ..	3,359	3,296	3,912	..	..	6,403	6,420	6,060	....	....	216	26	24	..	..	....	....	....	....	....
Poonch Jagir —	667	590	655	..	..	9,047	9,107	9,061	....	....	271	3	..	..	..	....	....	....	....	....
Chenani ..	8,612	....	....	..	..	1,313	2,990	..—	....	....	6	301	288	..	..	....	....	....	....	....
Jammu Province ..	**3,780**	**3,679**	**3,921**	**4,116**	**4,385**	**6,100**	**6,083**	**5,966**	....	—..	**103**	**138**	**104**	**88**	**41**	**8**	**3**	**3**	**33**	**30**
III. Jhelum Valley —	*442*	*453*	*493*	*524*	*630*	*9,420*	*9,418*	*9,372*	*9,361*	*9,306*	*135*	*126*	*114*	*109*	*55*	....	....	*116*	*181*	*116*
Baramulla District —	181	206	237	..	..	9,694	9,683	9,656	....	....	111	106	97	1	..	....	....	....	....	....
Srinagar —	701	712	748	..	..	9,213	9,226	9,205	....	....	81	47	40	..	..	....	....	....	....	....
Muzaffarabad ..	160	245	211	218	..	9,330	9,320	9,380	9,358	....	490	428	390	393	..	....	....	....	....	....
IV. Indus Valley —	*55*	*44*	*53*	*94*	*17*	*8,607*	*8,553*	*8,574*	*8,066*	*7,763*	*6*	*5*	*6*	*5*	..	*1,324*	*1,392*	*1,360*	*1,831*	*2,208*
Ladakh District ..	17	16	23	..	..	7,065	7,033	8,019	....	..	5	3	2	..	..	[illegible]	2,930	1,833	....	....
Gilgit —	224	218	140	..	..	9,726	9,717	9,824	....	....	26	24	24	..	..	....	....	....	....	....
Frontier Ilaqas —	61	36	61	—	..	9,938	9,960	9,931	....	....	1	3	4	..	..	....	....	....	....	....

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SUBSIDIARY TABLE III.

CHRISTIANS—NUMBER AND VARIATION.

	Actual No.					Variation per cent.				
	1931	1921	1911	1901	1891	1921-1931	1911-1921	1901-1911	1891-1901	1891-1931
1	2	3	4	5	6	7	8	9	10	11
Kashmir State ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]	+ [illegible]	+ [illegible]	+ [illegible]	+ [illegible]
I.—Sub-montane and Semi-mountainous Tract ...	[illegible]	[illegible]	[illegible]	...	...	+ [illegible]	+ [illegible]	—	—	—
Jammu District ...	[illegible]	[illegible]	[illegible]	...	...	+ [illegible]	+[illegible]	—	—	—
[illegible] ...	[illegible]	[illegible]	[illegible]	...	...	+ [illegible]	— [illegible]	—	—	—
[illegible] ...	[illegible]	[illegible]	[illegible]	...	...	+[illegible]	— [illegible]	—	—	—
II.—Outer Hills ...	[illegible]	[illegible]	[illegible]	...	...	+[illegible]	— [illegible]	—	—	—
[illegible] ...	6	...	...	...	...	—	—	—	—	—
[illegible] ...	1	...	...	...	...	—	—	—	—	—
[illegible] ...	[illegible]	[illegible]	...	...	...	[illegible]	—	—	—	—
[illegible] ...	[illegible]	...	1	...	...	...	— [illegible]	—	—	—
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	...	+[illegible]	—[illegible]	+ [illegible]	...	...
[illegible] ...	...	...	...	...	...	...	...	...	...	...
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]	+ [illegible]	+[illegible]	+ [illegible]	+[illegible]
III.—[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	— [illegible]	+ [illegible]	—[illegible]	+ [illegible]	+ [illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]	...	...	+ [illegible]	— [illegible]	—	—	—
[illegible] ...	[illegible]	[illegible]	[illegible]	...	...	—[illegible]	+ [illegible]	—	—	—
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	...	+ [illegible]	— [illegible]	+ [illegible]	—	—
IV.—[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	+[illegible]	+ [illegible]	+[illegible]	+ [illegible]	[illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	+ [illegible]	+ [illegible]	+[illegible]	—[illegible]	+ [illegible]
[illegible] ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	+[illegible]	— [illegible]	—[illegible]	+ [illegible]	+ [illegible]
[illegible] ...	[illegible]	1	1	...	...	+[illegible]	—	—	—	+ [illegible]

SUBSIDIARY TABLE IV.

RELIGIONS OF URBAN AND RURAL POPULATION.

	No. per 10,000 Urban population who are							No. per 10,000 Rural population who are						
	Hindu.	Sikh.	Jain.	Buddhist.	Muslim.	Christian.	Others.	Hindu.	Sikh.	Jain.	Buddhist.	Muslim.	Christian.	Others.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Jammu and Kashmir State ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	[illegible]	[illegible]	[illegible]	—
I. Submontane and Semi-mountainous Tract ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	—	[illegible]	[illegible]	—
II. Outer Hills ...	[illegible]	[illegible]	[illegible]	—	[illegible]	[illegible]	—	[illegible]	[illegible]	—	[illegible]	[illegible]	[illegible]	—
Jammu Province ...	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	[illegible]	—	[illegible]	[illegible]	[illegible]	[illegible]
III. Jhelum Valley ...	[illegible]	[illegible]	—	—	[illegible]	[illegible]	—	[illegible]	[illegible]	—	—	[illegible]	[illegible]	[illegible]
IV. Indus Valley ...	[illegible]	[illegible]	—	[illegible]	[illegible]	[illegible]	—	[illegible]	[illegible]	—	[illegible]	[illegible]	[illegible]	—

SUBSIDIARY TABLE IV.

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[illegible] G-3 [illegible]

[illegible] Kashmir A✓1

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SUBSIDIARY TABLE V.

STATEMENT SHOWING FIGURES OF MUSLIMS, HINDUS, SIKHS, JAINS AND BUDDHISTS BY SECTS.

Religion and Sect.	Jammu and Kashmir State.	Jammu Province.	Kashmir Province.	Frontier Districts.
1	2	3	4	5
Muslims—				
All Sects	[illegible]	[illegible]	[illegible]	[illegible]
Sunni: [illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sunni: [illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sunni: [illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sunni: [illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sunni: [illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Sunni: [illegible]	[illegible]	[illegible]	—	—
Shia: [illegible]	[illegible]	—	—	[illegible]
Shia: [illegible]	[illegible]	[illegible]	[illegible]	[illegible]
Shia: [illegible]	[illegible]	—	[illegible]	[illegible]
Hindus—				
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	—
Sikhs—				
All Sects	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	—	—
[illegible]	[illegible]	[illegible]	—	—
[illegible]	[illegible]	[illegible]	—	—
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	—	[illegible]	—
[illegible]	[illegible]	—	[illegible]	—
[illegible]	[illegible]	—	[illegible]	—
Others with no sects	[illegible]	[illegible]	[illegible]	[illegible]
Buddhists—				
All Sects	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	—	—	[illegible]
[illegible]	[illegible]	—	—	[illegible]
[illegible]	[illegible]	—	—	[illegible]
[illegible]	[illegible]	—	—	[illegible]
[illegible]	[illegible]	—	—	[illegible]
[illegible]	[illegible]	—	—	[illegible]
[illegible]	[illegible]	—	—	[illegible]

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SUBSIDIARY TABLE V—(*concluded*).

STATEMENT SHOWING FIGURES OF MUSLIMS, HINDUS, SIKHS, JAINS AND BUDDHISTS BY SECTS.

Religion and Sect.	Jammu and Kashmir State.	Jammu Province.	Kashmir Province.	Frontier Districts.
1	2	3	4	5
Nyingmapa	407	......	......	407
Gelugpa	8,[illegible]	......	3	8,[illegible]
Drigungpa	7,507	......	......	7,507
Drugpa	10,740	......	......	10,740
[illegible]	1	......	......	1
[illegible]	5,057	......	......	5,057
Others with no sects	[illegible]	[illegible]	3	[illegible]
Jains—				
All Sects	[illegible]	[illegible]	3	8
Digambari	199	199	......	......
Swetambari	[illegible]	[illegible]	......	[illegible]
Others with no sects	[illegible]	[illegible]	3	8

CHAPTER XII.

RACE, TRIBE AND CASTE.

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314. Reference to Statistics.—Imperial Table XVII gives the statistics of castes by districts and religion. In the case of some major castes, the sub-castes which form parts of them, have also been tabulated. Imperial Table XVIII contains figures of variation of selected castes since 1911. Figures for Christians by race and sect are given in State Table VIII. Besides these, there is one Subsidiary Table attached to this chapter in which percentage of variation of castes numbering 38 is recorded for the last four decades and the proportion borne by the caste to the total population of the State is shown.

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315. Instructions to Enumerators.—"Great care must be taken to see that the real caste is entered in column 8 of the schedule and not the name of a sub-caste only, or of an exogamous group or title, or a word merely indicating locality or occupation. The word 'Baniya' for instance, is a functional term and does not apply to a specific caste. Similarly words like Bengali, Punjabi, Kashmiri refer to countries of habitation and not to castes. Sikhs and Jains are religions and not names of castes.

In the case of Brahmans it will be enough to write 'Brahman', the distinction of Mohyal and Kashmiri Pandit being made by writing Mohyal or Kashmiri Pandit in brackets after 'Brahman' as the case may be.

The members of caste called 'Nai' describing themselves as 'Kulin Brahmans', if met with during enumeration, should be entered as 'Brahman Nai' or 'Kulin Nai'. Similarly Bhats, if they choose to return themselves as Brahmans, should be recorded as Brahman Bhats. Other castes of Hindus should be entered according to the list enclosed. Muslims are divided not only into racial groups like Mughal, Pathan etc., but also into functional groups such as Tarkhan, Lohar, Teli, etc. It may also be noted that the Julahas are to be allowed the option of recording themselves as Julahas or Ansaris. Persons who have abandoned their caste by turning Sadhus, should be classed according to the order to which they happen to belong such as Jogi, Vairagi, etc. Similarly in the case of persons who have embraced Christianity the entry of race will be deemed sufficient such as Kashmiri, Balti, etc. If a person belonging to a lower caste insists on his being recorded as belonging to a higher caste, his claim should not be entertained and the entry in this column should be of the caste by which he is popularly known. The question of castes is very important and complicated and great care is to be taken in filling it. At the end of this Hadayat is enclosed a list of important castes found in the State which should be referred to for guidance. Foreigners should be entered according to their race such as English, French, Irish, Japanese and a further distinction should be made between domiciled British subjects and others. If any one refuses to return his caste, do not insist on a reply. This rule should be observed especially with regard to Aryas, Brahmos and Sikhs".

316. Claims of Different Communities.—(*i*) *Nai Brahmans.*—Communications were received from the President Kulin Brahman Bharat Maha-sabha, Jullundur city, requesting for the return of members of their community as Brahman by caste and Kulin by sub-caste. The General Secretary of the Akhil Bhartiya Nayee Brahman Maha-sabha, (the All-India Association of the Nayee Community) also requested for the entry of Nayees as Nayee Brahmans adding that Nayees by claiming to be Nayee Brahmans did not wish either to be mixed up with other Brahmans or to be separated from the well known Nayee community. They did so only to protect and to establish their religious rites on a par with the Brahmans and social and political rights as enjoyed by other communities in India. The President Kulin Brahman Maha-sabha in a subsequent communication forwarded a copy of the memorial submitted by the

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Maha-sabha to His Excellency the Governor of the Punjab in which it was urged that the word 'Nai' originally meant Brahman and was used in that sense in the Pre-Mohammedan days and that now it was used in the sense of a barber and consequently looked down upon. Barber being a profession which any one can adopt the community should not be entered as 'Nai' indiscriminately. The way out of the tangle was found on receipt of the Census Commissioner for India's instructions agreeing to the return of the caste as 'Nai Brahman', 'Brahman Nai' or 'Kulin Nai' and the correspondents were informed accordingly.

(ii) *Brahm-Bhat Brahmans.*—A section of Bhats also wanted to return itself as Brahmans and the Census Commissioner for India directed that that section of Bhats which regarded itself as of Brahman origin and intended to return its caste as Brahm-Bhat Brahman should be permitted to do so, and the caste should be shown in the table as Brahm-Bhat. For purposes of distinction between Brahmans and non-Brahmans the Brahm-Bhats were to be included in the non-Brahman group.

(iii) *Jolaha.*—The Census Commissioner for India forwarded copy of a resolution passed at the annual general meeting of the Jamiat-ul-Momeneen, Calcutta, in which a request was made for the substitution of 'Sheikh Momin' for 'Jolaha' in column 8 of the schedule and agreed to the return of 'Momin' or 'Sheikh Momin' for 'Jolaha' The opinion of the local Anjumans was invited and found unfavourable to the proposed change which was considered likely to give birth to confusion and misunderstanding. In the State the word Jolaha was not used even in 1921, the weavers being termed 'Bafindas'. The same was accordingly retained.

(iv) *Kashyap Rajputs.*—The community known as 'Jhewar or Mehra' brought forward a claim for registration as 'Kashyap Rajput' and the Census Commissioner for India agreed to the return provided the former name was used in brackets and the new name did not lead to confusion with name for castes already in existence. Circulars were issued to the District Census Officers in the State to meet with the wishes of the Mehra community according to the instructions of the Census Commissioner for India. Later on His Highness' Government ordered the deletion of the word 'Kashyap Rajput' and the retention of the former caste name probably because it was likely to create confusion.

(v) *Kamlapuri Vaish.*—In reply to a communication from the General Secretary, All-India Shri Kamlapuri Vaishya Maha-sabha, Chapra, the Census Commissioner for India agreed to the return of members of that community as Vaish Kamlapuri in column 8 of the schedule. Instructions were issued to the enumerating agency accordingly though members of this community were not likely to be found in the State.

(vi) *Kurmi.*—The General Secretary, All-India Kurmi-Kshatriya Association, Dewas, Senior State, requested for entry of Kurmi community as Kurmi-Kshatriyas to which the Census Commissioner for India agreed subject to the proviso that the local designation of caste like Rajabansi, Kunbi, Reddy, etc., was added in brackets.

(vii) *Rohela Tank Kshatriya and Tank Kshatriya.*—A tendency in the direction of consolidation of these two castes was visible at the time of Census and the Census Commissioner for India agreed to the demand by accepting returns such as $\dfrac{\text{Rohela Tank Kshatriya,}}{\text{Chippi,}}$ $\dfrac{\text{Rohela Tank Kshatriya,}}{\text{Darzi,}}$ $\dfrac{\text{Tank Kshatriya,}}{\text{Darzi,}}$ $\dfrac{\text{Tank Kshatriya}}{\text{Chapagar}}$ as an adequate return of caste.

(viii) *Lodhi Rajputs.*—The General Secretary, Lodhi Rajput Provincial Conference, Central Provinces and Berar, requested for the substitution of 'Lodhi Rajput' for 'Lodhi' in the Census returns which was accepted by the Government of India.

x 659 564 (iv). The Secretary, Jangida Brahman Maha-sabha, Delhi, requested for the entry of Khatis and Tarkhans as Jangida Brahmans and was informed that there was no objection to the acceptance of the new caste name provided the old occupational name was also given.

Similar claims were advanced by a number of other castes, the ambition in each case being to shoot as high as possible. The Chamars for instance, would like to be entered as Chander-bansi Rajputs. All these claims were allowed to be made and compromises arranged in all cases. The returns had, however, to be tabulated as on previous Censuses. Most of the castes mentioned in this para. were not found to exist at all in the State. The case of Kashyap Rajputs was decided finally by His Highness' Government and the new designation was dropped. The Nais who returned themselves as Brahman Nais were 34 only and it was not considered necessary to add the word Brahman to Hajjam in the Imperial Table XVII.

217. **Reliability of the Return.**—The instructions issued to the Census agency were sufficiently detailed and a caste index giving the names and habitat of important castes found in the State was also supplied. The returns were therefore, expected to be free from vagueness or inaccuracy. The question of caste is, however, a complicated one, as the people generally return their sub-castes and not the main caste and the sub-castes are so numerous that the possibility of error entering into statistics is always present. Moreover, caste does not remain in a static condition as is the common belief erroneously held. It is always in a flux though imperceptibly. The minor castes which are anxious to ally themselves with a higher and bigger caste do not miss their opportunity when the Census comes. Such movements cannot but affect the results at each Census and lead to violent variations in caste strength which cannot be explained on any other score. The trustworthiness of figures can, therefore, be guaranteed only to such extent as it is possible. Some degree of inaccuracy is unavoidable and the figures cannot be called immaculate.

564 218. **The Meaning of Caste.**—A caste has been defined as an endogamous group or collection of groups bearing a common name and having a common traditional occupation, who are so linked together by these and other ties, such as the tradition of a common origin, the worship of a common tutelary deity, and the observance of same ceremonies etc., that they regard themselves and are regarded by others as a single homogeneous community. Such distinctions are said to exist or to have existed in other countries such as Rome and Greece. In Rome marriage between plebeians and patrician women was not allowed for a long time. Restrictions on commensality are also said to have existed in these countries. Though the division of society into different economic strata is still found in most of the countries, the rigidity of distinctions characterising caste system of the Hindus is peculiar to India alone.

564 178 219. **The Present day tendencies in Caste.**—The outgoing decennium has witnessed a fiery crusade against the institution of caste from press and platform. The Jat-Pat Torak Mandal founded with the set purpose of demolishing caste has been most active in this behalf and has carried its campaign into the enemy's territory so far as to compel the Census authorities to lend their consent to a return of no caste, in the Census schedule. The supporters of caste have, however, not displayed the same zeal and activities in counteracting the efforts of their opponents. The relaxation of caste rigidity is noticeable in the fusion of 'Thakkars' with 'Rajputs'. The 'Thakkars' were treated as a separate caste in former Censuses and the distinction between Thakkars and Rajputs was based mainly on occupation and customs, the former taking to agriculture as their main occupation while the latter regarded service as their domain. The Rajputs treated agriculture contemptuously and refused to inter-dine or give their daughters in marriage to Thakkars. The traditional occupation having lost its significance in modern times the better mind of the communities awakened to the need of the solidification and accomplished the fact. The change was accepted by His Highness and given effect to in the Census statistics, Thakkars as a separate caste disappearing altogether. The attempt of the [illegible] caste-

tendency to ally itself with the Rajputs and of the Jat community to join the ranks of the Brahmanas further illustrate the same principle and show how the necessity of cutting down ramification is being felt. Another important movement is the relaxation of restrictions on dining and travel. The rich section of a community over-rides such restrictions with impunity. The masses are also likely to follow suit with increased facilities of communication. The traditional occupation is also losing its hold. 564 178

[illegible]. **Utility of the Caste System.**—Whether caste is an unmixed evil as expressed by a section of reformers of today or whether it has served to preserve the social values of the Indian people as expressed in their day-to-day life is a question which is hotly debated in advanced circles of Indian society. It is no doubt a fact that the barriers of caste have withstood practically all attempts of foreign missionaries intent on proselytizing the Indian masses. The critic who alleges caste to be a disintegrating force in the history of India when it has been a most cohesive and permanent force that battled against innumerable foreign invasions and social upheavals of disruptive character and came out with flying colours in the end, has either a very poor knowledge of Indian History or is wilfully hiding the other side of the picture. As remarked by Sir George Birdwood "so long as the Hindus hold to their caste system, India will be India; but from the day they break from it, there will be no more India. India of the Hindus. That glorious Peninsula will be degraded to the position of a bitter 'East End' of the Anglo-Saxon Empire". The remarks of Sidney Low in his "A Vision of India" are also well worth quoting. "The caste system", he says, "is the main cause of the fundamental stability and contentment by which society has been braced up for centuries against the shocks of politics and cataclysms of Nature. It provides every man with his place, his career, his occupation and his circle of friends. It makes him at the outset a member of a corporate body; it protects him through life from the [illegible] of social jealousy and unfulfilled aspirations; it ensures him companionship and a sense of community with others in like case with himself." Caste is thus the invention of a genius and not a product of Brahmana selfishness as some delude themselves with the belief. The self-imposed vow of poverty of the Brahmanas coupled with the fact that all temporal powers are entrusted to the Kshatriyas is a sufficient refutation of this baseless accusation. It is indeed a compliment to the Brahmanas that they conceived and applied the principle of economic division to the Indian society at a time when no other nation on earth had even dreamt of it. The traditional occupation served as an insurance against unemployment which now looms large in every country. The preservation of purity of blood is also an invaluable heritage. A specialised stock has a capacity for survival unequalled by the unsegregated stock and it is beyond doubt that caste has carried specialization to a fine extreme, unrivalled in the history of any country. Having adduced the main arguments in support of the caste system it would not be advisable to ignore altogether the drawbacks and the obstacles which this institution in its primary form has placed in the way of progress. By preventing the mobility of capital and labour through the formation of non-competitive groups it has led to the over-crowding of certain occupations on the one hand and the [illegible] on the other hand of some occupations which are protected from external competition. It is proving a great hindrance to the progress of large scale industries since it is difficult to bring together intellect, manual labour and capital which are often localised in separate castes. Being hostile to the principle of equality and looking askance on the dignity of labour the caste is proving a great drag in modern times, since the contact with Western education and culture and the development of liberal democratic ideas have seriously undermined its prestige and the institution may now be said to have outlived its usefulness. It is meeting with strong attacks and denunciation from the leaders of advanced opinion as it is regarded as a serious obstacle to the development of nationality. 658 564

The utility of return of caste in the Census records, however, be questioned. The alternative classification of the population by religion would be too wide and [illegible]. Caste is [illegible] than religion. The grouping of population by occupation, general or traditional, would also serve no purpose as [illegible] in the melting pot and following of an occupation does not create any affinity 659 564

[illegible]

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[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

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[illegible]

[illegible]

[illegible]

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The castes falling in class II number 3 only, two being found among Muslims and one among Hindus. Amongst Muslims the castes in this class are Baltis and Sudhans, the former existing in Ladakh district and the latter concentrated in Poonch Jagir. Amongst Hindus the credit of being in the greatest majority of one goes to the [illegible].

In class III the number of castes stands at 14. Of these 4 are Hindus, 7 Muslims, one Buddhist while the remaining two can be classed in this category only if figures of all religions are combined. The Hindu castes with a strength ranging between [illegible] to [illegible] are Chamars, Doms, Khatri and Mahajan. The Muslim castes are Arain, Bakarwals, Balti, Mughal, Sayyid, Sheikh and Yashkun. The Bhotas amongst Buddhists fall in this class. The figures of Lohars and Tarkhans have got to be combined for different religions to include them in this class.

In the IV class the number of castes is 73, more than thrice the number in all other classes.

[illegible]. **Geographical Distribution of some Important Castes.**—The castes dealt with in this para. will be taken alphabetically according to their classification in Imperial Table XVII and the places where they are found in preponderance will be mentioned. The variation in the strength of certain castes will form the subject of a subsequent paragraph.

1. *Arain.*—The Arains in the State are traditionally market gardeners and vegetable growers. Their total number is [illegible], of which [illegible] are males and [illegible] females. They are chiefly found in the Jammu Province, the number in the Kashmir Province being only [illegible] who probably happened to be immigrants in the valley. The highest number of Arains is recorded in the Jammu district while Mirpur district stands second. The Kathua district has also a considerable number. In other districts their strength is limited.

2. *Arora.*—The Aroras form a community of traders. Their total number in the State does not exceed [illegible] of whom [illegible] have embraced Islam and [illegible] follow the tenets of Sikhism. Their favourite habitat is the Jammu Province especially the districts of Jammu and Mirpur.

3. *Bakarwals.*—The well known community of Bakarwals ([illegible]) numbers [illegible] of which [illegible] are females and [illegible] males. They are concentrated in the Jammu Province. Their number in the district of Muzaffarabad in Kashmir Province is [illegible] only while in the Frontier Districts they are conspicuous by absence. Of the Jammu Province the districts where they are most numerous are Kathua, Reasi and Mirpur and the Jagir of Poonch.

4. *Balti.*—As the very name implies the Balti is an inhabitant of Baltistan which is another name of Skardu, a tehsil of Ladakh district. The total strength of this tribe is [illegible] of which [illegible] are found in the district of Ladakh from a part of which they inherit their name.

5. *Brahmans.*—The total population of the caste is [illegible], of which [illegible] are followers of Sikhism. The Kashmiri Pandits number [illegible] while Mohyals number [illegible]. The other Brahmans have a strength of [illegible] which save a small number of immigrants from outside is entirely composed of Dogra Brahmans who constitute a distinct community differing from the Punjabi Brahmans on the one hand and the Kashmiri Pandits on the other. The Brahmans form a major community in the State by virtue of their numbers and [illegible]. The Kashmiri Pandits and Mohyals are traditionally engaged in service while the Dogra Brahmans are predominantly agriculturists. As regards their habitat the Kashmiri Pandits are confined to the Kashmir Province while the Mohyals are chiefly congregated in the Mirpur district. The other Brahmans are mostly to be found in the Jammu Province, their highest number being reported by the Jammu district.

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6. *Bodhs.*—The total strength of the caste stands at 13,104 which is confined to the district of Ladakh, there being only 2 persons in Gilgit and none in any other district.

7. *Dhund.*—This caste is confined to Poonch Jagir and Muzaffarabad district, the highest number being found in the Jagir. Its total strength in the State stands at 17,553, of which 17,462 are found in the above mentioned localities.

8. *Gaddi.*—This caste is nomadic and pastoral. Its total strength in the State is 11,361 excluding 76 persons who have embraced Islam. They are denizens of hilly districts and the largest number is consequently found in the Udhampur district.

9. *Galwans.*—They are herdsmen mostly addicted to cattle-lifting.

10. *Gardi.*—He is a singer and beggar by profession and is largely found in the Jammu Province.

11. *Gurkhas.*—The Gurkhas are immigrants from Nepal who have permanently or semi-permanently settled in the State. They are generally to be found in the State Forces.

12. *Gujjars.*—The Gujjars form a very important community in the State having a strength of 402,781.

They keep large herds and live on the sale of milk and ghee. There is no part of the State excepting Ladakh where the ubiquitous Gujjar does not meet a traveller. His greatest strength is Poonch Jagir and Riasi district. The number in the Jammu district is also considerably large.

13. *Hajjams.*—The number of Hajjams who are barbers by traditional occupation is 6,333 amongst Hindus, 14,334 amongst Muslims and 3 amongst Sikhs. The highest number in the case of all communities is reported by the Jammu Province.

14. *Jat.*—The Hindu Jats number 28,371 while the Muslim Jats have a strength of 125,083. There are Sikh Jats also numbering 3,015. They are most numerous in the Jammu Province especially in the district of Mirpur. They are agriculturists by tradition and they stick to their ancestral calling to a very large extent.

15. *Jhiwar.*—The Jhiwars are the water-bearers and Palki-bearers by traditional occupation. Their largest number is found in the Jammu district in the case of Hindus and in Mirpur district in the case of Muslim Jhiwars.

16. *Jogi.*—He is a beggar by profession and is found both among Hindus and Muslims. His favourite haunt is the Jammu Province, particularly the districts of Jammu, Mirpur and Kathua.

17. *Kashmiri Muslim.*—The community occupies the fore-most position in the State having 1,[illegible] members. The various sub-castes that are labelled under the general head Kashmiri Muslim are given in the Imperial Table.

The most important sub-castes from the statistical point of view are the Bat, the Dar, the Ganai, the Khan, the Lon, the Malik, the Mir, the Pare, the Rather, Shah, Sheikh and Wain. They are mostly found in the Kashmir Province and Udhampur district of the Jammu Province.

18. *Khatri.*—The Khatris totalling 23,[illegible] are found in Hinduism, Sikhism and Jainism. The largest number belongs to Hindu religion and that to the Jammu Province. The districts of Jammu and Mirpur report considerable population.

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19. *Lobana.*—This caste is mainly Sikh by faith and is concerned with agriculture and transport. They are chiefly concentrated in the Jammu Province.

20. *Lohar.*—The Lohar is a necessary part of the village organization being the only mechanic of the rural areas. The number of Muslim Lohars is greater than that of Hindu Lohars and the caste is much more numerous in the Jammu Province than in any other.

21. *Mahajan.*—The Mahajan numbering [illegible] is a money-lender and trader by profession. His favourite habitat is the Jammu Province. The districts of Jammu and Udhampur have got a higher number than others.

22. *[illegible].*—The [illegible] is a Muslim caste peculiar to Ladakh and is not found in any other district.

23. *[illegible].*—They are both Muslim and Buddhist by faith, the latter being far in excess of the former. They are practically confined to Ladakh.

24. *Mirasi.*—The Mirasi has earned a name for himself for reciting jokes and singing which combined with begging bring him livelihood. The largest number is found in the Jammu Province especially the Jagir of Poonch.

25. *Moghal and Pathan.*—The Moghals and Pathans are the relics of foreign invaders who have in course of time got mingled with the locals. They are represented in all districts, the Jammu Province reporting in both cases a higher number.

26. *[illegible].*—It is a Muslim agricultural caste mostly found in Muzaffarabad district, Poonch Jagir and Mirpur district.

27. *Rajputs.*—The Rajputs occupy an important position in the hierarchy of castes. The traditional occupation of the Rajputs is service (especially in the Army) and agriculture, in which a considerable number of the caste is engaged. The Hindu Rajputs in the State number [illegible], while the Muslim Rajputs number [illegible].

28. *Sayed.*—The Sayeds number [illegible] and are most numerous in the Jammu Province. The Poonch Jagir reports the highest number in the province. In Kashmir Province their strength is largest in the Muzaffarabad district.

29. *Sheikh.*—The Sheikhs like Sayeds report the highest number from the Jagir of Poonch and the district of Muzaffarabad. Sheikh is a generic term applied to a convert to Islam which has crystallized into a caste name.

30. *[illegible].*—It is a caste confined to the Gilgit district, and Frontier Illaqas.

31. *Sudhan.*—It is a Muslim caste found mostly in the Poonch Jagir. They number [illegible].

32. *Tarkhan.*—The Tarkhan is an indispensable part of the village organization like the Lohar and the caste is most numerous in the Jammu Province.

33. *Teli.*—The Teli is the oilman of the village and takes to transport also as a subsidiary or principal occupation. The Telis are generally Muslims, only a few being followers of Hinduism. It is the Jammu Province which has got the largest number of them.

34. *[illegible].*—It is a Muslim caste peculiar to [illegible] where it is confined. Only [illegible] castes are reported from the Gilgit district.

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35. **Yashkun.**—It is an agricultural caste peculiar to Gilgit and Frontier Ilaqas. It is not found in any other district of the State.

36. *Zargar.*—The Zargar caste is more numerous amongst Hindus than amongst Muslims or Sikhs, as amongst Hindus the use of ornaments by women is most prevalent. The Hindu Zargars predominate in the Jammu Province being well distributed in nearly every district.

193. Variation in Strength of Certain Castes.—The Imperial Table XVIII gives absolute figures of variation in the strength of a few selected castes. The Brahmans who begin the list have shown an increase in numbers during the decade 1921-1931 by 10,363 persons. In the previous decade their strength had gone down by 2,867 persons. The Hindu Jat, on the other hand, has suffered a decrease of 2,486. The Kashmiri Pandits have added 6,033 members to their caste during the decade. In 1921 they had lost 224. The Khatris have added 3,761 persons. Their increase in 1921 was even greater. The Mahajans who showed a fall in numbers in 1921 have now exhibited an increase of 1,121. The Rajputs have added 17,303 to their ranks. In 1921 they were also losers by 3,669 persons.

Among Muslims the *Arains* show a loss of 3,048 while the Bafinda shows an increase of 5,733. The apparent decrease of 77,434 in the case of Balti is due to the fact that 77,347 persons in the Ladakh district have returned under a separate caste name [illegible] and in reality there is no decrease. The Gujjar shows an increase of 40,674 while the Jat, unlike his Hindu brother, has added 17,436 to his caste strength. The Kashmiri Muslim shows a phenomenal increase of 330,018 which is due to several castes having been merged in the community. The Hajjam, Hanji, Sayed, Sheikh afford some instances of the process of amalgamation which while adding to the Kashmiri Muslim community in such vast numbers has reduced the strength of other communities who show a decrease. The Rajputs have increased by 22,505 persons. The Sayed shows a decrease of 40,027 which is probably due to some members of the caste having returned themselves under some other caste name. The decline of Shins by 987 is trivial. The Yashkuns have also gone down by 7,867. The [illegible] who like the Shins and Yashkuns belong to the Frontier districts show a rise in ranks by 924 persons compared to a falling off in 1921 by 2,433.

194. Percentage of Variation in Certain Castes.—Coming to proportionate figures contained in Subsidiary Table I we find that the *Arains* have receded by 13 per cent. in population during the out-going decennium whereas they had progressed by 27·6 per cent. during the previous decade. The Bafinda has added 89·2 per cent. to his caste strength. The Balti has suffered an apparent decrease of 60·3 per cent. which has been explained in the preceding paragraph. The Brahmans exclusive of Kashmiri Pandits show an increase of 9·1 per cent. and the Kashmiri Pandits register a rise of 14·6 per cent. The [illegible] and the [illegible] have gone up by 9·7 and 20·2 per cent. respectively. The Gaddi shows an increase of 8·5 while the Gujjar registers an increase of 11·6. The Hajjam shows a loss of 67·4 probably because most of the Muslim Hajjams have returned themselves under Kashmiri Muslim. The Jat shows an increase of 14·7 per cent. The Kashmiri Muslim has risen by 40·7 while the increase in 1921 was 4·58 per cent. only. The Khatris have advanced by 22·4 per cent., while [illegible] have gone down by 32·4 per cent. and the Lohars by 22·4 per cent. The increase in the Mahajan caste is 3·4 per cent. The Meghs and Pathans have declined. The Rajputs have added 12·1 per cent. to their population. The Sayeds have diminished by 32·3 per cent. and the Sheikhs by 77·3 per cent. The Yashkuns, Teli and Tarkhan all show a decline in strength by [illegible] and 10 per cent. respectively.

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The entire system of caste whether amongst Hindus or Muslims is so complicated that it is always difficult, if not impossible, to assign definite causes for the increase or decrease of strength of a certain caste. Every caste has generally a number of sub-divisions mostly endogamous even to leading members of the same caste. The tendency of certain sub-castes [illegible] from one caste name to another, as their interests or whims dictate, which results in fluctuations of caste strength. Partly variation is attributable to more careful enumeration at each Census. But the whole task of finding reasons is beset with such difficulty as to deter a Census writer from undertaking the task. 659 x 564

227. Alien Castes.—Amongst Hindus the two castes that are aliens so far as the State is concerned are the Gorkhas and the Kayasth. Their total number is 1,116. Amongst Muslims the castes that claim foreign blood in their veins number 91,453. The total strength of Muslims in the State is 2,817,636, which means that only a handful of men forming 3·2 per cent. of the Muslim population are outsiders while the remaining 96·8 per cent. of the population is due to conversion to Islam by various means. It is interesting to find Hindu sub-caste names still clinging to the converts and the sub-castes enumerated under Kashmiri Muslims will readily suggest to one who knows the caste constitution of Kashmiri Pandits the similarity in caste-names pointing unmistakably to the common Hindu origin of both. The Bat, Dar and Pandit are glaring instances of it. 162 x 564

Gorkha	..	[illegible]
Kayasth	..	[illegible]
Moghal	..	[illegible]
Pathan	..	[illegible]
Sayed	..	[illegible]
Turk	..	[illegible]
Total	..	[illegible]

228. Europeans and Anglo-Indians.—The total number of Europeans and Anglo-Indians in the State is 321. The Jammu Province has only 60 Europeans and Anglo-Indians while the Kashmir Province has the highest number of 220, leaving 41 to the Frontier Districts. The presence of a large number in the Kashmir Province is due to the climate of the valley which is more similar to that prevailing in their mother country than the climate of any other part of the State and thus gives them happy reminiscences of home. The Europeans and Anglo-Indians are generally in the State service. Trade and missionary work also claim a large number. Divided by race the Europeans number 198 of which 12 males and one female are Armenians. The number of British subjects amongst them is 151 while 47 are non-British subjects. The Anglo-Indians number 123 only. It is, however, in summer that the European population flocks to the Kashmir Valley and if the Census were taken during that time of the year the number would swell to several thousands.

229. Untouchability.—That untouchability or touch-me-not is generally believed to have little of religious sanction behind it and the conservatism of the Hindus has helped to keep it alive. Attempts were made in the past by social and religious reformers like Lord Buddha, Guru Nanak, Kabir and others to annihilate all such humiliating distinctions between man and man by admitting freely into their fold members of all communities. The stigma of the higher castes did not, however, yield to the treatment in the past and it was left to the 20th century to witness a most vigorous campaign launched for the burial of the irrational distinction. Whether it is the political significance of the depressed classes that has attracted the attention of the Hindus to claiming them as their own or the selfless and perfectly human spirit of atonement for past wrongs, untouchability has become a source of great concern to the Hindus and though the reactionary section of society is opposing the advance of the movement their opposition is obviously futile and doomed to die in the near future. But apart from the various reforming bodies engaged in uplifting their fallen brethren and granting them the elementary social rights of humanity, the greatest stimulus to the movement has emanated from Mahatma Gandhi, who has roused public opinion to such a pitch that the cause of reform has gained in months what perhaps it might have taken years to accomplish. So far as the State is concerned the enlightened Government of His Highness does not tolerate such disabilities imposed by inhuman custom and usage and His Highness long ago publicly announced the title of the so-called depressed classes to the use of public wells, schools etc. It was further announced that no ban should be laid on their entry into public services. And now His Highness has been pleased to throw open all State temples to untouchables for Darshan and Prayer in accordance with the wishes of the Hindus of the State. Special scholarships have been sanctioned for the students of these communities and nowhere can a teacher refuse to admit a boy into school or even turn him aside because he happens to belong to one of these castes. In the urban areas such distinctions are already on the wane. In the 564 178

564 178 insulated villages mainly of the Dugar Illaqa the distinction still survives but any observer can see that it has had its day. The division of Hindus into the artificial compartments of Brahmans, other Hindus and depressed classes, carried out on the present occasion which the Superintendent of Census Operations Madras has carried to an extreme by introducing it in village tables, has lost much of its usefulness. As figures have been collected a discussion of them is incumbent upon a Census Superintendent though it may be of academic interest only.

564 **230. Depressed Classes.**—The castes that are treated as untouchable are Megh, Doom, Chamar, Chura, Watal, Barwal, Ratal, Saryara, Jolaha, Koli, Pasa, Wahara, Barwala, Basith, Mussali, Halalkhor, Gen, Molgi, Nadyala, Dhyar, Gardi, Mochi, Leji, Sepi. Of these no returns were found for Koli, Pasa, Leji, Sepi, Wahara, Halalkhor, Gen, Molgi and Nadyala castes which, therefore, stand excluded from the discussion. The remaining count amongst them the castes which follow Islam which also deserve to be omitted from the discussion as we are concerned mainly with untouchability found amongst Hindus. The classes amongst Hindus with whom touch entails purification on the part of high caste Hindus are as follows :—

1. Megh.
2. Doom.
3. Chamar.
4. Chura.
5. Watal.
6. Barwal.
7. Ratal.
8. Saryara.
9. Jolaha.
10. Gardi.
11. Barwala.
12. Basith.
13. Dhyar.

*162 569 **231. Strength of Depressed Classes.**—The strength of depressed classes is given in the margin. The total strength comes to 170,828 persons i.e. 17.2 per cent. of the entire Hindu population of the State falls in these so-called untouchable classes. The Meghs have got the largest population and stand foremost amongst the classes that go by this name. The Chamars come second while the Dooms occupy the third place.

Caste		Males	Females
Barwala	..	[illegible]	[illegible]
Basith	..	[illegible]	[illegible]
Batwal	..	[illegible]	[illegible]
Chamar	..	[illegible]	[illegible]
Chuhra	..	[illegible]	[illegible]
Dhyar	..	[illegible]	[illegible]
Doom	..	[illegible]	[illegible]
Gardi	..	[illegible]	[illegible]
Jolaha	..	[illegible]	[illegible]
Megh	..	[illegible]	[illegible]
Ratal	..	[illegible]	[illegible]
Saryara	..	[illegible]	[illegible]
Watal	..	[illegible]	[illegible]
Total	..	[illegible]	[illegible]

Other castes cannot compare with them in point of numbers. Of them, Barwals, Gardis, Jolahas and Watals have very little population. Barwalas and Basiths alone have some noteworthy figures against them.

564 **232. Geographical Distribution of Depressed Classes.**—The Barwalas are found in the Jammu Province only and are most numerous in the Jammu district. The Basiths predominate in Reasi and Mirpur districts. The Batwals are most numerous in the Jammu district. The Chamars are fairly largely distributed in all districts of the State, the highest number being found in the Jammu district. The Chuhras are largely found in the Poonch Jagir. The Dhyar caste is confined solely to Reasi

district. The Dooms are found in all districts of the Jammu Province, the highest number being in the Jammu district. The Gardi preponderate in the Jammu district. The Jolahas are confined to Reasi district. The Meghs are most numerous in the Jammu and Udhampur districts. The Ratals are generally found in Udhampur and Reasi districts. The Watal which is only another name for Chuhra are found in Srinagar district only where also they represent immigrants. K 564

233. Variation in the Strength of Certain Castes.—Subsidiary Table I contains figures of population of certain depressed castes for the last four Censuses and though the population includes non-Hindu members of the castes as well, they are so few that the main results are not affected. The Barwalas show a decline of 32·4 per cent. during 1921-1931. They decreased in the previous decade 1911-1921 also by 23·8 per cent. Their community is thus losing in numbers. The Chamars show an increase of 3·4 per cent. which is far below the general increase in the entire population of the State during the decade 1921-1931. The Dooms reveal an increase of 12·1 which shows that the community is progressing satisfactorily. The Meghs who form the important caste have gone down in strength by 11·2 per cent. Compared to their population in 1901 the Barwalas register an increase of 108·1, the Chamars a negligible one of 11·4 per cent., the Dooms show an unhappy decrease of 37 per cent. and the Meghs an increase of 17·6 per cent.; the decrease in some of these castes is due to the reclamation of some of their members by Arya Samaj and their consequent return under the new name 'Arya'. K 161 564

234. Criminal Tribes.—Pernas and Sansis are the only tribes treated as criminal in the State and the last has recently been removed from the Schedule as a temporary measure subject to their good behaviour in future. The number of Pernas and Sansis in the State is only insignificant as the former number 42 and the latter 134 only. Pernas constitute a floating community who generally live by dancing and singing and have loose morals, while Sansis are adepts in house-breaking. K 162 563

235. Primitive Tribes.—Shins and Yashkuns are the only two castes considered to be primitive though the Political Agent, Gilgit is inclined to class all the castes inhabiting the Agency under this head. The Shins are said to have descended from Hindus and do not drink cow's milk to the present day. These castes are mainly devoted to agriculture and have begun to come in contact with the outside world which is bringing about a change in their mode of living. Some aspects of their life as depicted by the Political Agent, Gilgit (in response to the questionnaire issued), where the tribes live a life more of their own than in the Gilgit district administered by the State, are given below and will be found of interest:— D 564

PART "A".

1. The tribes are not divided into different exogamous groups.

2. The people in the Agency are divided into various groups, details of which are given below:— B [564]

(a) *Ronos.*—The most honoured caste exist in small numbers in Nagar, Gilgit and Punial, and become more numerous as one travels Westwards towards Yasin and Chitral.

They have two theories as to their origin:—one that they are descended from Sumalik, a former ruler in Mastuj; the other that they are of Arab blood and descendants of Mohammad Hanifa, son of Ali who was son-in-law of the Prophet.

(b) *Shins.*—The next most senior division are of Hindu origin and established themselves by conquest from the South. They consider themselves the aristocracy of the country, although they can show nothing to substantiate their claims. They are now Muhammadans but perverted relics of Hinduism are still shown by their aversion from anything which is connected with cows or fowls.

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(c) **Yeshkuns**—The most numerous of the lot—come next in importance and form almost the entire population of Hunza, Nagar and Punial; they also outnumber all other classes in the rest of the Agency. They are of Turanian origin but intermarriage with people of Tartar and Aryan descent has obliterated most of their original characteristics.

(d) **Saiyids**—Who are thinly scattered through the Agency, declare that they first settled in the country when Tamerlane was king. They are greatly respected by all classes and receive the daughters of the ruling families in marriage. The daughter of a Saiyid usually can marry only in the same clan. Occasionally, however, they are married by kings and ruling chiefs, and also, in this district, by Akhuns and Mullahs.

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(e) *Kramins, Doms and Shotes*—They are of an inferior caste. The Kramins who do not exist in Hunza and Nagar are millers and potters and are most numerous in Darel and Chilas. The Doms who are musicians, blacksmiths and cobblers, are found mostly in Yasin, Nagar and Chilas. The Shotes are leather workers and exist only in Nagar.

(f) *Kashmiris*—Form the largest section of the population in Gilgit proper. They settled in the time of Ahmad Shah (about 1760) and are mostly weavers, goldsmiths and carpenters.

(g) *Gujars*—Nomadic cattle owners form a floating population chiefly in the highlands separating Gilgit from the unadministered territory of Tangir and Darel.

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3. A chief comes from the aristocratic class and usually marries only one wife from that class the children of the union being recognised as heirs, to the exclusion of children by a wife of an inferior class.

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4. The organisation is autocratic in theory, in practice any important point is settled by a Jirga of headmen.

5. The origin of the tribes in the Gilgit Agency is conjectural. There would appear to have been three main movements—an incursion from the North as the inhabitants of Badakhshan gradually expanded over the Hindu Kush; an invasion of the Shins from the South and the conquest by the Tartars from the East. There is also evidence that Tibet ruled in this part of the country for many generations.

Owing to the inaccessibility of the country, Hunza and Nagar seem to have been less affected by these movements than the rest of the Agency, and among the people living in the more isolated parts of these provinces, traces of Turanian descent can still be seen.

6. Most of the inhabitants are cultivators and all three types of cultivation are to be observed, depending entirely on the conformation of the ground. In hilly country terraced fields, often riveted with stones, are the rule: where the country is open and flat ordinary plots are made.

Irrigation is carried out almost universally by water kuhls, some of which extend along the precipitous faces of the mountains for many miles. Where possible small canals are hewn out of the rock; where the hill is too steep the water is conducted through hollowed tree trunks which are propped by wooden supports.

7. There are no megalithic monuments in the Agency.

Two Buddhist Stupas exist; one on the hillside about three miles east of Gilgit; the other on the road to Nagar, between Chalt and Minapin. There

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is also a small Buddha carved on the rocks at the mouth of the Kirgah Nulla, about three miles west of Gilgit and small Buddhas and Buddhist relics have been found in Yasin.

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8. Stone is not used for seats.

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9. Buildings are mostly constructed of mud and stone. In many of them the pillars supporting the roof, the lintels, friezes and wainscot are of carved wood.

There would appear to be no restrictions: the material used depending on the material available.

10. The social position of a man is indicated more by the condition of his clothes and house than by any particular cut or pattern.

11. The sun is considered to be masculine and to be composed of fire: the moon feminine, and made of glass.

The markings on the moon are accounted for as follows in Hunza and Punial:—

> A small girl went out one night to fetch water for her mother and saw the moon descending from the sky. Fearing that she would be carried away, she clutched a small tree but in spite of this precaution both she and the tree were swept up to the moon where they can still be seen. In the rest of the Agency the tree is omitted.

In an eclipse a large dragon swallows the sun or moon. Fortunately it has a slit in its throat so their eventual emergence from this is assured. Nevertheless to hasten matters drums are beaten and a great deal of noise is made.

The stars are thought to be basket shaped, to have no light of their own and to smell badly. The reason for this seems to be that a falling star (meteor) crashed into a field once long ago and had all these characteristics.

There are no specific names for any of the constellations.

Earthquakes are caused as follows:—

The theory more general is that a bull stands on the water supporting the the earth on one of his horns. When he itches he moves his body a little causing the earth to shake.

In certain parts of Hunza the theory is that at the centre of the earth a giant bull stands and supports the ground on his immense horns. Should anyone sin greatly the bull shakes his head in remonstrance and the earth rocks.

The rainbow is supposed to be an animal which inhabits the clouds. Sometimes he comes down to drink at the river and the water he drinks is supposed to come out again at the other end.

12. The face of the dead is kept to the West. The head to the North and legs to the South. Both the hands generally are straight. In some parts of Hunza the right hand is placed under the cheek.

13. The ultimate abode of the righteous man is a land of comfort and good things. What he has desired in life he gets in abundance in death. There is no food there but the smell of the flowers which carpet the ground is enough.

For the bad man is a place of terror and misery. All kinds of tortures await him there; from fire, from insects, from below. Toads and snakes abound and there he will remain until pardoned of God.

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14. The complexion is, in most cases, very fair. Straight eyes, usually brown but not infrequently grey or even blue. The hair is straight, in some cases of a decidedly reddish tinge and is often shaved over the pate.

The physique is good, although in many cases there is lack of stamina and a certain indolence, more mental than physical, is often observed.

The prowess of the locals on the mountains is remarkable and, probably unsurpassed elsewhere.

15. Seed is sown broadcast; fields are ploughed with a wooden plough.

16. Musical instruments are produced on any excuse and chiefs are invariably accompanied by their bands wherever they go. The most common instruments are the Surnai; the Daramal which consists of a pair of drums on one of which the skin is tight and on the other loose, and a big drum.

In addition to these there is the Rubab and the Zitar stringed instruments which are played with remarkable skill and effect.

17. Swords, Guns and Rifles are the chief weapons, although bows and arrows still survive.

Heads are not taken from enemies.

PART "B".

In the Gilgit Agency there is little more contact with the outside world now than there was formerly and as, in the Political Areas, the Ruling Chiefs are encouraged to govern their own countries as much as possible without interference by the Political Agent, the effect of political dominance is not marked.

Education is carried out in all the larger centres, but it has been started so recently that it is impossible to tell at the moment, what its eventual effect will be.

In a land where ninety nine per cent. of the population is illiterate, where the threat of starvation is ever present, and where stark poverty is the universal rule, there is little chance of the inhabitants becoming slack and apathetic.

PART "C".

1. Ornaments of silver and semi-precious stones are worn but tattooing is not practised. The women apply certain drugs to their faces to protect the complexion against the rigour of the climate.

Tooth paste is not used and teeth are usually cleaned with a willow twig.

2. Wine, the only intoxicant indulged in, is drunk in Hunza, Punial, Ishkoman, Yasin and Kuh-Ghizr, where most of the inhabitants are Maulais. There are no general restrictions of age, sex, etc. but wine is usually produced only when entertaining guests, or at marriage ceremonies and occasions of rejoicing.

3. The people generally are very obedient and seldom defy the authority of their Chief unless there is any gross contravention of established custom. Various scales of fines are imposed in different districts and these are generally paid with good grace as, in almost every case, they are imposed by the Chiefs in consultation with the elders of the country. Imprisonment is also awarded but excommunication is not observed.

4. Prayers are offered to God in the same manner as in other civilised places in India.

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5. Agriculture forms the sole occupation of nearly all the inhabitants of the Agency. Trade has recently been started by a few of the more enterprising people but at the moment the numbers engaged in it are almost negligible. D 105

6. A pregnant woman is given no special diet and the delivery is assisted by any old woman who may be selected to help. After the third day the mother's clothes are washed and on the 10th day she, herself, takes a bath and is considered clean again. B 105

The baby is washed in hot water immediately after birth and a man calls "*Azan*" first in the right ear and then in the left—if the child is male guns are fired and the firers are given a goat.

Alms are given soon after birth and again three days later.

A male child is preferred though, as no record exist, it is impossible to say to which sex the first child generally belongs.

No ceremonies are performed when the child reaches puberty.

7. Girls are not generally allowed free. In rare cases they are exchanged with other girls but never sold. Rs. 60 to 80 is usually offered for a *girl* at the time of betrothal or before marriage. Ornaments are given by the girl's parents only and not by the groom's family.

Woman has sole authority in household matters, does all the work in the house and when it is finished helps in the fields. In some districts she also fetches fuel from the jungle.

A priest, who may be any man with enough religious education, is necessary to read the *Nikah* at the marriage ceremony, and receives from the bridegroom Rs. 1 as his fee.

Polygamy is practised but the status of the first wife is considerably lowered by the arrival of a second, as this is usually caused by her own incompetence in household matters or to greater attractiveness on the part of her rival.

Sometimes, however, a man marries his brother's widow under compulsion, and in that case the position of the first wife is not altered.

Betrothal is the usual prelude to marriage. It is performed in this manner:—

The boys father or in his absence, any other important relative or friend goes with 4 or 5 other influential persons to the house of the intended bride and asks her guardian for her hand. He replies that his relatives must be consulted and tells the deputation to come again after a few days. When the party again visits the house if the reply is favourable the girl's family is presented with the following articles:—

Cloth	... about 6 yards
Cash	... ... Rs. 10

Should it be desired *Nikah* can be read at that time. Usually, however, it is reserved until the marriage takes place.

Unless the *Nikah* has been read the alliance can be broken by either side on any pretext. If the move for annulment comes from the girl's side the gifts are returned. If from the boys they are not recovered.

Divorce is allowed in cases where the woman is unable to manage the household affairs or is of bad habits. Rarely a divorce takes place where the husband finds it impossible for him to cope with his wife. Divorced persons are permitted to remarry.

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Marriages are arranged for auspicious days and hours which are ascertained on each occasion from the village priest.

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Temporary unions are allowed by Shias only.

Free access is not allowed before marriage generally.

No caste prohibits remarriages of widows. Moral laxity prevails to a certain extent.

8. *Death.*—The head of the dead points North but the face is turned to the West towards Mecca, the religious centre of Muslims. When a death occurs food is not cooked in that house for three days and cooked food is sent by relatives for that period. On the third, seventh and fortieth day alms are given to avert calamities, also on the first anniversary after the death.

Indigenous drugs are used for medicines and almost every one knows the medicinal properties of certain local plants and use them when required.

9. *Amusements.*—Swimming, polo playing, racing, wrestling, tug of war, archery, dancing, singing, etc., are some of the amusements indulged in; women do not participate in the sport undertaken by men. They hold their own separate congregation on occasions of rejoicings such as Id and indulge in singing and dancing away from the eyes of the men.

Festival occasions.—Id-ul-Fitar, Id Haj, Id Ghadir and Nauroz are the chief occasions on which rejoicings are made by dancing, singing, polo playing, running and wrestling etc. Dancing is held in a circle to the beat of drum.

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10. Before a number of the village people after sunset on the night before the marriage the following song is sung at the bridegroom's house in the following manner:—

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A large iron pan is placed in the middle of the assembly and a man of the Kamhate or Dabane family rushes forth with some ghee, atta, and seeds of wild rue or leaves of chili, and, putting these things into the pan burns a little fire under it till the contents begin to smoke. To fumigate all the air in the room he holds the pan by its brim and lifting his hands above his head, commences to dance to the accompaniment of the band, while the people applaud and sing a song of which the following is a translation:—

(1) The pan belongs to Bair Gal.
I will never let any one place this pan on the hearth.
I will place it there myself.
(2) The pan belongs to Malik, the Chief of Gilgit.
I will never let any other place this pan on the hearth.
I will place it there myself.
(3) The pan is worthy of belonging to kings, etc.
(4) The pan is worth being kept by a family, etc.
(5) The pan belongs to Shah Mir, the Chief of Kashmir, etc.
(6) The pan belongs to Mergum, the Chief of Skardu, etc.
(7) The pan belongs to Maghlot, the Chief of Nagar, etc.

Dard A-3
Durusho A-7

PRIMITIVE TRIBES

(8) The pan belongs to Khans, the Raja of Yasin, etc.

(9) The pan belongs to righteous Girkis (the ruler of Hunza).

(10) The pan belongs to Maryo the son of Mudhut (a celebrated person of the Hunza family).

(11) The pan is placed on Noshi But etc. At the same time the women who are in an inner room recite the following song :—

D
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B
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539

Translation.

(1) A large coral grain belongs to Bair God.

I will never let another string this on a thread.

I will string it myself.

(2) A large coral grain belongs to Malik, the Chief of Gilgit.

I will never let another string this.

I will string it myself.

After the marriage ceremony the following song is sung at the house of the bride :—

Translation.

(1) Come out, O beloved of your mother, why are you delaying?

(2) Come out, O water sprite, why are you delaying?

(3) Come, O possessor of golden locks, why are you delaying?

(4) Come out, O mistress of charming eyes, why are you delaying?

(5) Come out, O owner of pearly teeth, why are you delaying?

On this she is brought out. She weeps bitterly at the separation from her relations, and the assembly sings the following song :—

Translation.

(1) Do not weep, O flower-like girl, thy complexion will turn pale.

(2) Thou wilt go on a lofty hill, O girl, thy complexion will turn pale.

(3) Thou wilt (by weeping) lose your [illegible], thy complexion will turn pale.

Typical birth song — [illegible]

Typical death song — [illegible]

B
212

11. No written language possessed by the people.

D
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SUBSIDIARY TABLE.

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[illegible]	[illegible]				[illegible]			[illegible]	[illegible]
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Addenda and Corrigenda.

In cover read 'Ladakh' for 'Ladakh'.
Page 1 line 23 delete 'the' before 'more covered'.
Page 8 last line read 'have' for 'has'.
Page 9 line 16 read 'out' for 'but'.
Page 9 line 41 read '[illegible]' for '[illegible]'.
Page 6 line 44 read 'prices' for 'price'.
Page 13 line 30, read "against" instead of 'agst'.
Page 13 line 41 read '[illegible]' for '[illegible]'.
Page 15 line 30 read '[illegible]' for '[illegible]'.
Page 16 line 20 read '[illegible]' for '[illegible]'.
Page 16 line 36 delete 'the' before 'Jammu and Kashmir'.
Page 17 line 31 read 'a' for 'the'.
Page 20 line 33 add 'Rs' before the figures.
Page 21 line 7 add 'as' before 'there'.
Page 24 line 20 delete 's' after 'from'.
Page 25 line 3 read '[illegible]' for '[illegible]'.
Page 25 line 21 read '[illegible]' for '[illegible]'.
Page 28 line 18 read '[illegible]' for '[illegible]'.
Page 33 last line read '[illegible]' for '[illegible]'.
Page 34 line 13 delete first '[illegible]' from '[illegible]'.
Page 34 line 9 add 'of' before 'the population'.
Page 38 line 29 read 'the' for 'of'.
Page 38 line 29 read '[illegible]' for '[illegible]'.
Page 38 line 23 read '[illegible]' for '[illegible]'.
Page 41 line 41 read 'of' for 'to'.
Page 43 line 6 read 'y' for 'i' in '[illegible]'.
Page 45 line 1 delete last '[illegible]' from '[illegible]'.
Page 60 line 7 add '[illegible]' to '[illegible]'.
Page 63 line 34 add 'greater' before '[illegible]'.
Page 77 line 1 delete last '[illegible]' from '[illegible]'.
Page 80 para. 77 line 17 read log [illegible] for log 8 and in line 18 read [illegible] for [illegible]
and in line 19 read [illegible] for [illegible].
Page 87 para. 80 line 3 read '[illegible]' for '[illegible]'.
Page 94 line 29 read '[illegible]' for '[illegible]'.
Page 95 line 7 read '[illegible]' for '[illegible]'.
Page 97 line 27 read '[illegible]' for '[illegible]'.
Page 98 line 13 read '[illegible]' for '[illegible]'.
Page 99 line 7 read '[illegible]' for '[illegible]'.
Page 101 para. 100 line 7 read '[illegible]' for '[illegible]'.
Page 103 para. 101 line 21 read '[illegible]' for '[illegible]'.
Page 109 para. 110 line 3 delete '[illegible]' to '[illegible]'.
Page 117 line 10 add '[illegible] of the [illegible]' after '[illegible]'.
Page 126 line 3 read '[illegible]' for '[illegible]'.
Page 130 line 21 read '[illegible]' for '[illegible]'.
Page 137 line 7 read '[illegible]' for '[illegible]'.
Page 138 line 28 add '[illegible]' after '[illegible]'.
Page 140 line 1 add '[illegible]' after [illegible].
Page 142 line 22 read '[illegible]' for '[illegible]'.
Page 143 line 27 read '[illegible]' for '[illegible]'.
Page 144 line 33 delete '[illegible]' from '[illegible]'.
Page 145 para. 151 line 7 read '[illegible]' for '[illegible]'.
Page 147 para. 155 line 24 read '[illegible]' for '[illegible]'.
Page 147 para. 156 line 33 read '[illegible]' for '[illegible]'.
Page 148 line 6 read '[illegible]' for '[illegible]'.
Page 148 line 10 read '[illegible]' for '[illegible]'.
Page 149 para. 158 line 8 read '[illegible]' for '[illegible]'.
Page 150 para. 158 line 8 delete '[illegible]' before '[illegible]'.
Page 150 para. 159 line 13 delete '[illegible]' before '[illegible]'.
Page 150 para. 160 line 10 read '[illegible]' for '[illegible]'.
Page 150 line 2 before table read '[illegible]' for '[illegible]'.
Page 150 line 10 below table delete '[illegible]'.
Page 152 line 15 para. 165 add '[illegible]' before '[illegible]'.
Page 153 line 29 read '[illegible]' for '[illegible]'.
Page 160 para. 167 line 16 read '[illegible]' for '[illegible]', and '[illegible]' for '[illegible]'.
Page 167 line 4, read '[illegible]' after '[illegible]'.

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Page 157 line 13 (below table) read 'at' for the first 'in'.
Page 167 para. 149 line 19 read '[illegible]' for '[illegible]'.
Page 168 line 23 read 'to' for 'by'.
Page 169 para. 150 line 10 read 'be' for 'would seem be'.
Page 169 line 6 (below table) add 'married' before 'females'.
Page 170 line 24 read 'upon' for 'unto'.
Page 171 line 7 (below table) read 'widowed' for 'widow'.
Page 172 line 6 (below table) read 'early' for 'earlier'.
Page 172 line 21 (below table) add 'dimension' after 'slight'.
Page 189 para. 170 line 6 read 'maximum' for 'minimum'.
Page 189 line 2nd below table read 'excessive' for 'successive'.
Page 190 last line read 'and 20 females' after the second 'females' and omitted after '1921'.
Page 193 last para. line 6 from the bottom add bracket after the figures.
Page 201 line 47 read 'comparable' for 'compatible'.
Page 204 line 20 read 'content' for '[illegible]'.
Page 205 para. 183 line 3 read 'away' for 'astray'.
Page 205 para. 185 line 14 read 'not' before 'supporting'.
Page 207 line 21 read 'females' for 'female'.
Page 207 para. 187 line 17 read 'females' for 'female'.
Page 209 para. 190 line 6 (below table) read 'women's' for 'women'.
Page 212 para. 194 line 3 read 'ever' for 'are'.
Page 214 para. 207 line 23 read 'across' for 'access' and 'were' for 'were'.
Page 214 para. 207 line 36 read 'consists' for 'consist'.
Page 223 para. 240 line 4 'S. L. C.' for 'H. L. C.'.
Page 229 para. 253 line 14 read 'the' for 'or'.
Page 230 para. 253 line 29 read 'hindrance' for 'hindrances'.
Page 230 para. 253 line 30 read 'light up' for 'penetrate'.
Page 231 para. 254 line 3 read 'strength' for 'Main power'.
Page 234 para. 260 line 24 read 'result' for 'results'.
Page 237 para. 265 line 12 read 'cannot' for 'can not'.
Page 263 line 23 read 'are' for '[illegible]'.
Page 266 para. 243 line 10 read 'Bombay' for 'Bomby'.
Page 267 line 6 read 'only a little' for 'only little'.
Linguistic map should face page 242 and not 276.
Page 276, para. 257 line 25 add 'a' before 'language'.
Page 276 para. 247 line 26 add 'in' before 'which'.
Page 277 para. 249 line 12 read 'merged' for 'merges'.
Page 282 para. 260 line 9 read 'are mostly' for 'must be particularly'.
Page 282 line 2 delete 'pierced'.
Page 289 line 43 read 'i' for 'e' in differentiation.
Page 291 para. 270 line 27 read 'table' for 'table'.
Page 291 para. 270 line 32 delete 'an' before 'unimportant'.
Page 292 line 7 read 'religious' for '[illegible]'.
Page 293 para. 272 lines 4 and 21 read 'absolute' for '[illegible]'.
Page 296 para. 284 line 41 read 'compact' for 'compart'.
Page 296 para. 286 line 4 from bottom read 'members' for 'member'.
Page 297 line 8 read 'nearly' for 'near'.
Page 297 para. 288 line 6 read '[illegible]' for '[illegible]'.
Page 299 line 22 read 'party' for 'parties'.

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/For information on cultural subdivisions of the state see Category 116, pp. 315-318./

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/For distribution of the population by sex, occupation, caste, language, religion etc., see category 116, pp. 4, 66-68, 83-85, 88-92, 117-121, 123-124, 126-133, 135-146, 148, 156, 167-168, 170-183, 205-225, 227-248, 280-282, 285-287, 291-294, 296-309, 314-321, and 328./

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/For information on census taking--training of enumerators, organization and presentation of results, definitions of terms, conduct of the census, critiques of previous censuses, interpretations of trends, and all other aspects--see category 116, pp. vii-x, 11-13, 48, 66-68, 75-78, 89, 93-95, 115-117, 121-124, 134, 147-148, 166-167, 184-185, 197-204, 206, 215, 249-250, 275-277, 288-289, 310-314, and 318./